

THE HOLY  
PILGRIME,  
Leading the way to  
HEAVEN.

OR  
A Divine Direction in the way  
of Life, containing a familiar exposi-  
tion of such secrets in Divinity, as may  
*direct the simple in the way of their*  
Christian Pilgrimage.

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*In two Books.*

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The first declaring what man is in the mi-  
sery of himselfe.

The second, what man is in the happiness  
of Christ.

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Written by C. L.  
*Nostrum in caelo negotium.*

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Imprinted by Bar: *Also for William Bar-*  
*ringer, and are to be sold at his shop*  
*at the great North doore of S. Paules*  
*Church. . 1618.*





T O T H E  
WORSHIPFVLL, M A-  
STER NEWTON, TVTOR  
to the Prince, and Deane of Dur-  
ham: Master Murrey, Tutor to  
the Duke of York, & Master  
of Sherborne house, and to  
the Reuerend Society  
of Prebends of the  
Church of  
Durham.



Ay it please you, Char-  
ity is the great office  
of Christianity and  
humanity: for the  
lawes of God and na-  
ture inioyne all men  
the workes of common profit. There-

A 3 fore

## The Epistle

fore is action better then contemplation, because this doth respect our private onely, but that doth give it selfe into the common Treasure of mens prosperities.

This cause hath made mee vnder-take these paincs. For though I am yet vnprofest in any particular place of charge, eyther in the Church or state, whereby I might employ (my little) to more aduantage, yet my very being a Christian doth challenge from me the best performance I can, for the commō good.

The reasons of my dedication are these. First, there is non of you to whom I owe not some respect of duty, but to you two Principals, principall respects; the whole Kingdome being in debt to your labours, which God make prosperous to his glory; and for the honour of (this our little world) great Brittaine. Againe, I did purpose you a booke, which might haue done some seruice to your princely charge, and in whose argument I did protest to bee much more able then in this. That beeing  
(for

## Dedicatore.

(for a time) stayed from printing, by their authority in the State, that may command me, I haue presumed with this(such as it is) intreating you to giue it your allowance of fauour, because I freely cast it into the common Treasure.

God make all your labours respect the glory of his name, that you may liue in the honour of his seruice, and obtaine the reward of faithfulnessse.

*Your worships in the double  
bonds of duty and loue,*

CHRISTOPHER LEVER.

D. Berwodel myllor ian hoo  
viet hoy tsch. atur. ab te wiefach  
die scund am rohmoni schai enil  
oligentell hoo. - - - - -

of the first day in 1923  
and the next day

1995-0000000



## The Preface to the Reader.



Christian Reader, the visible Church is compared to a Vineyard, God is the master of it, his Ministers are his Labourers, his people his vines. Our great Maister God, giueth his entertainment to none but labourers: yet in this Vineyard are both loyterers and lookers on. The true Labourers are they who in that sacred profession faithfully endeavour their best diligence. And these blessed ones shall receyue from God, this happy sentence: It is well done, good & faithfull seruants, yee haue been faithfull in little, I will make you rulers ouer much: enter yee into your Maisters ioy.

The loyterers are halfe labourers. These are like the Scribes and Pharisees, that sitte in Moses seat, but walke not in his stepps.

And

Mat. 25. 21,  
23.

## The Preface.

Gen. 27. 22

And their voice is Jacobs, but their hāds  
are Esaues: their words are holy, but their  
workes are prophane, they can deliuere the  
doctrines of the Gospell, but not liue in the  
duties of the law. And to these will God  
be terrible in the day of tryall, & tell them  
that though they haue cast out Danel, and  
done wonders in his name; yet he wil deny  
them for his, & bid them depart (because)  
they are workers of iniquity.

Mat. 7. 22,  
23.

The lookers on are of two sorts, they are  
either nōlentes, or non valentes. The  
first sort are such as can, but will not labor  
in their spirituall office; these are they that  
loue ease, and fat themselves with prospe-  
rity, and then (like Acsops hen) they are  
so fat they cannot lay, and like that rich  
foole in the Gospel that said unto his soule,  
Soule, thou hast much goods layd vp  
for many yeers, liue at ease, eate, drink,  
and take thy pastime. But God will de-  
ride such folly, and tell them that their life  
is but a dayes length. For at night their  
soules shal be taken from them, & then  
whose shall all those thinges bee that  
they haue prouided?

Luk. 12. 19.

Verse 20.

The last and least worthy in Gods vine-  
yard

## to the Reader.

yard, are such as neyther will nor can discharge the awytes of their place. These idle Priestes, are like Idoll Gods that represent those things which (indeed) they are not. And to these will Christ say, as in the Parable of the marriage: Friends how came yee in hither, which haue no wedding garment? And doubtlesse it cannot but bee a very desperate presumption to undertake this charge without some convenient proportion of sufficiency. Now if any man aske mee howe came these thinges thus to passe? I will answere with the Gospell. The envious man hath done this. The Dineel that wretch envying the prosperity of the Gospell, hath sowne his tares among Gods wheate, which must grow vp together, till the day of the generall haruest.

By this little of much, mayest thou understand (Christian Reader) in what fashion the world is now futed: the greater number of men, turning their eyes of care from God and Religion, to looke to things of this world, with affectation. But bee thou perswaded, that what soever he bee, of what estate, degree, or condition soever, that doth not respect God, and the common cause of religi-

Mat. 12, 12

Mat. 13, 28.

Verse 30.

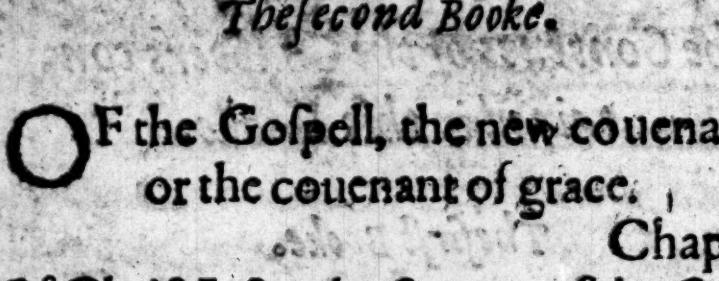
## The Preface.

Iob. I. 14

religion, more then his owne priuate, bee  
may happily haue the name of a Christian,  
but doubtlesse, he hath the mark of a repro-  
bate, and God will both despise and iudge  
him in the generall day. For in this case are  
men disposed as Iobs cattell were: His  
Oxen were plowing, and his Asses fee-  
ding. So the better sort of men do euer tra-  
uell the common cause, but the worse their  
owne particular onely, and therefore wor-  
thy a worse comparison then Iobs asses.  
This knowledge haue I thought fitte to giue  
thee by way of admonition, that thou mayest  
pity the common cause, and bee zealously  
affected in thy self with a desire of thy own  
reformation. God succeede thee in all thy  
works of holines, and may it be his pleasure  
that these poore labours of mine may bee  
some cause of thy reducing. Amen.

The

## The Contents.



### The second Booke.

**O**f the Gospell, the new couenant,  
or the couenant of grace.

Chap. 1.

Of Christ Jesus, the surname of the Gospell.

Chap. 2.

Of repentance, the sorrow of the soule  
for sinne.

Chap. 3.

Of Mortification.

Chap. 4.

Of Regeneration or new birth.

Chap. 5.

Of Iustification.

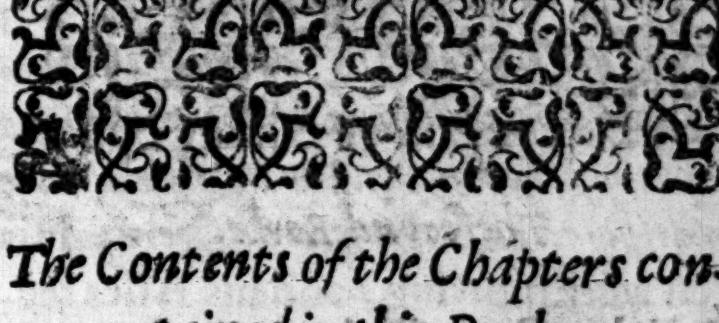
Chap. 6.

Of the temporary death, and of the se-  
uerall estates of Saluation and dam-  
nation.

Chap. 7.

Of Gods glory.

Chap. 8.

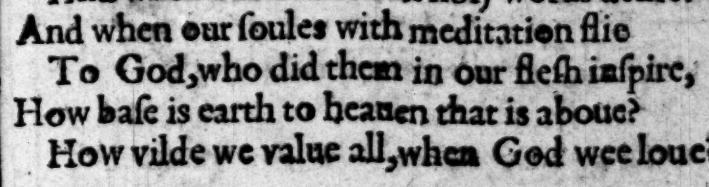


The Contents of the Chapters con-  
tained in this Booke.

The first Books.

OF God.	Chap. 1
Of the creation of the World,	Chap. 2
Of the Angels, their nature, theyr fall.	Chap. 3.
Of man his first beginning, & the state of his innocence.	Chap. 4
Of the state of mans innocence before his fall.	Chap. 5.
Of originall sinne, the fall and apostacy of man.	Chap. 6.
Of the morall law of God, the ten com- mandements.	Chap. 7
Of the accusation of conscience.	Chap. 8

The



O happy life when vaine affections die,  
And when our hearts can holy works desire:

And when our soules with meditation flie  
To God, who did them in our flesh inspire,

How base is earth to heauen that is aboue?

How vilde we value all, when God wee loue?

Potest miser dici, qui non potest esse.

Seneca.



... 23. 1605. Etiam etiam etiam etiam etiam etiam  
etiam etiam etiam etiam etiam etiam etiam etiam

... 23. 1605. Etiam etiam etiam etiam etiam etiam  
etiam etiam etiam etiam etiam etiam etiam etiam  
etiam etiam etiam etiam etiam etiam etiam etiam  
etiam etiam etiam etiam etiam etiam etiam etiam

... 23. 1605.



THE FIRST  
PART OF DIVINE DIRECTION, declaring the variable  
state of man, from the time of  
his Creation, to the time  
of his Regeneration.

Of GOD. Chap 1.



When I first beganne to understand of GOD, I had this imagination : that God was a general power, with-in whose Circle all things are, without whom nothing ; by whom all things were made, and to whom all men owe their seruice.

This learning was taught mee by the wisedome of my Naturall soule, and by the common example of Christians : for all men acknowledge a God,

B

and

The gene-  
rall know-  
ledge of  
GOD.

How to  
know God,  
with vse.

To know  
Gods na-  
ture.  
His attri-  
butes.

The Tri-  
nitie.

and all Christians this dutie. This is the common knowledge, but not the profitable ; more commendable in Philosophers then Christians : being without vse, without application. I haue therefore better endeuored my selfe, and studied to know God my God : to knowe him in his Diuine nature, in the Trinitie of persons, and in their offices; for thus to knowe, and then to apprehend and applie, is saluation. To know *GOD* in his nature, wee must know his attributes ; all which may bee reduced to these two generals, Justice and Mercie : in all which we must consider him to be infinite; infinite in wisedome, infinite in fauour, infinite in power, infinite in time. The Trinitie is the distinction of persons without diuiding the substance or nature of God: the Father, Sonne, and holie Ghost, though they bee three distinct in Name, they are one in power, without diuision, without inequalitie. The Sonne begotten as ancient as the Father ; the holie Ghost proceeding from both, equall with both ; no prioritie in their omnipotencie,

tencie; but all of them being alike able in all things, alwayes conspiring one end without discord. This diuine mystery is the foundation of Christian religion, without which there is no faith, no saluation.

It is further necessary to know the Trinitie in their severall offices; for though the Godhead be so vndeuised, as that no one person in the Trinitie doth work without cooperation, the Father, Sonne, and holy-Ghost conspyring in euery acte of every severall person; yet in the wisedome of their owne Decree, they haue determined to the severall persons of the Trinitie, severall executions of Offices: wherein though the whole *TRINITIE* cōspire, yet some one Person in the Trinitie hath the name of Principall: therefore we say, *GOD* the Father made the World, the Sonne redēēmed it, the Holie Ghost doth gouerne it. The Creation of the world is ascribed to God the Father, yet hee made the world, and the workes therein by his Word. This Word was God, the second person in the Trinitie,

The foun-  
dation of  
Religion.

The severall  
offices in  
the Tri-  
nitie.

The Tri-  
nitie con-  
spire in eue-  
rie worke.

The Crea-  
tor.

The Crea-  
tion ascri-  
bed to God  
the Father,  
the Sonne,  
and holy  
Ghost,coo-  
perating.

Redemp-  
tion ascri-  
bed to God  
the Sonne.

The Father  
and the ho-  
lie Ghost  
cooperating  
The holie  
Ghost doth  
gouerne the  
Word.

The Father  
and the  
Sonne assi-  
sting.

One la-  
bour, one  
honour in  
the Trini-  
tie.

who did cooperate & worke with God in the Creation. The holie Ghost also moued vpon the Waters, to diuide the Seas, and distinguishe light: all of them ioyntly and severally executing the Decrees of their owne diuine councell.

The worke of Redemption is properlie ascribed to Christ, the second Person, who descended his Maiestie, and in his owne person came to make a conquest, of Sinne, Hell, and Death: Yet in this most gracious work, the Father and the holie Ghost were not absent, but gaue diuine assistance to our Blessed Sauiour *I E S V S.* Christ when hee ascended, left the holie Ghost to be a patron to the Catholique Church, the which in all occasions doth support euery member of the same; yet the Father and the Sonne haue their handes of prouidence, at all times working with the holy Ghost, in this diuine gouernement. Therefore howsoever they haue seuerall assigments, by themselues appoynted, yet they all conspire in euery worke of holinesse, all of them participating one labour, one honour.

Thus

Thus to know God is needfull for eu-  
ery soule that desireth happiness, or  
that coueteth to haue part in the righ-  
teousnes of *I E S V S C H R I S T*, with-  
out whom there is no Saluation.

*The Vse.*

*G O D* beeing then of a Nature infi-  
nitely good, infinite great, it ought to  
move in euery soule a double affection,  
loue, and feare : to feare him because he  
can destroy : to loue him, because hee  
will not. It ought also to prouoke all  
men to an imitation of *G O D*: that such  
to whome God hath giuen greatnessse,  
they vse it with the moderation of mer-  
cie, which only is able to make the great  
good, and the honourable in place, ho-  
nest of condition. For as *G O D* is, so  
good men, their soules are his Images,  
and their actions, his imitations.

*The vse.*

Men must  
live in  
Gods imi-  
tation.

*Vse 2.*

Againe, *G O D* is a power, distingui-  
shed in three persons : the power is not  
deuided ; euery Person in the Trinitie,  
hauing the Deitie equally, and in iust  
comparison ; all of them but one God,

Psal, 82.6.

Such as are  
merely po-  
liticke, and  
respect  
greatnesse  
without  
goodnes.

Mercie the  
best proofe  
of goodnes.

Speciall ap-  
plication.

and euery person GOD, all of them con-  
spiring the same ends from Eternitie to  
Eternitie. This ought, but is not the  
condition of men. Princes and the  
great on Earth, are called Gods ; these  
ought (like God) to combine them-  
selues in holy action, and to bend their  
power against the enemies of God and  
man, sinne and the sinnefull ; and not  
with implacable displeasure to destroy  
themselues, their estates with ciuill dis-  
agreements. For though God say,  
they are Gods, hee saith, they shall dye  
like men : and if euill men, they are  
then no Gods, but diuels, enemyes to  
God, enemies to the good. And as in  
the nature of God, mercy doth triumph  
and hath preheminence : so in all the  
godlie, there is a gratiouse pittie, with  
which they are most affected, and God  
himselfe best pleased.

### *Speciall Application.*

When I had thus considered the na-  
ture of God, his omnipotencie, his mer-  
cie

cie, and other attributes, it caused me to question my owne life , and search the records of my owne actions ; whereby I vnderstood the truth of my miserie ; that I was guiltie , and deserued death and torment , and that the Justice of God would giue sentence against mee. Then was the knowledge of Gods Maiestie a terror to me, I conceiued in my feare the very formes of his indignation, and I beganne to feele in my soule the very torment of condemnation; as if God had giuen sentence , and my soule in the sense of execution. In this astonishment I remembred mercie, and that God was so delighted in the vse thereof, as that hee carefully watcheth cause and opportunity to giue it. I did therefore acknowledge and submit my selfe to fauour : God did descend his greatnesse , accepted my acknowledgement, and gaue me the allowance of his mercie ; then I reduced to memorie what my Sauiour had done for the redemption of mankinde , what hee had promised the Faithfull, what the penitent. I believed , receyued strength ,

This care  
is euery  
mans dutie.

Mans de-  
serts.

The effects  
of a guiltie  
conscience.

Mercie  
giues hope  
in greatest  
extremities.

Acknow-  
ledgement-  
most neces-  
sarie.

The promises that belong to the faithful, and penitent only.

How to vnderstād the world.

How to iudge of good and euill.

The benefite of patience.

To loue & hate.

and had my Hope established : and growing bolde with these encouragements, I desired & obtained the Sonne of God , to restore mee the Spirite of God , to continue mee restord, reformed. Then could my soule receive content in Diuine meditations ; then I could despise the earthly profites , and the vaine pleasures of men : call them, and esteemme them as dongue,filthy, and that maketh filthie. Then I could iustly value the honours of this life , weigh them with Vanitie, and esteemme them lighter. Then I could discerne Vertue in Pouertie, and Holinesse in a contemptible degree of Fortune. I could see the Patient beare theyr loade with alacritie, and secretly scorne at the base estimation of Earth.

Thus a reformed judgement can teach to knowe and loue,know and hate : let me loue, and be belouied of G O D : let me hate, and be hated of the world.

¶ Of the Creation of the World.

Chap. 2.



He creation of the world hath bene the admiratiōn of all men that knew not *G O D*, neyther beeueed Scripture : the reason was , because thyr vnderstandings (wanting Diuine light,) were not able to comprehend the knowledge of so high a secret. Therefore the Philosophers haue vainely and diuersly disagreed in their seuerall constructions of the beginning of the World : Some denying that the World euer had beginning, but that it was deriuēd (by the power of Nature) from all Eternitie, and had eternall perpetuitie. To maintaine which absurditie, they would demaund how *G O D* made the World ; what instruments hee vsed in the building of so wonderfull a frame, &c. Wherein may appeare thye grosse misvnderstanding of God his Nature, that hee (like man) could not worke without the helpe of means

The Crea-  
tion.  
The reason  
why the  
Creation is  
not bele-  
ued of the-  
infidels.

The vaine  
opinions of  
Philoso-  
phers.

Their fond  
arguments.  
Epicures.

The an-  
swer.

meanes and instruments : others more learned, more truw, concluded that of necessitie the world must haue beginning, and that there was a power Eternall, which made, moued, and gouerned all things , and that the world was not eternall : they had this sufficient argument, that the World did suffer detriment, and decay in it selfe : the Elements had lost the puritic of their Nature which they had in the beginning: the mouings of the Spheares and Celestiall bodyes , ( which of all worldly things are most constant ) had endured some alteration ; so that nothing in the world but did suffer and change, which could not bee if it were eternall. This grounded reason did conuince the common opinion of the Worlds eternitie : and did preuaile with them that could not be perswaded but by the power of Reason. This I write, not to perswade Christians, but Infidels and Epicures: that they, who denye the iudgement of Diuinitie , may bee iudged by Reason, and the wisedome of Nature ; which alone is able to Conuince all opposition.

All worldly  
things sub-  
iect to alte-  
ration.

The iudge-  
ment of  
Reason.

position. But to Christians I will onely write what GOD saith: for that may serue to informe and satisfie euery one that is Faithfull. *Moses* the seruant, the witnessse of Almighty God, being inspired by the Holie-Ghost, hath left recorded to all posteritie, the manner of the Creation of the World: to which authoritie, (not onely my selfe) but euery Faithfull Christian doth confidentlie adhere, disclayming all contradiction, all diuersitie.

How to sa-  
tisfie & per-  
suade Chri-  
stians.

The Scrip-  
ture able,  
and onely  
able to sa-  
tisfie  
Gen. 1.

A compen-  
dious vn-  
derstanding  
of the crea-  
tion.

In the story of the Creation, is principally considered the Creator, GOD; and the Creatures, the worke of Gods creation. In the Creator is considered his power, his purpose: his power in being able by his Word to finish a worke of such admiration. His purpose (not that hee needed any thing that hee had made, to supplie any defect in his Divinitie) but for the vse of a creature which afterwards hee was to make, cuen man: to whome hee gaue the Heauens, the Earth, and all the hoast of them for seruants, reseruing man for the service of himselfe only. In the Creatures is con-  
sidered

The World  
was made  
for man, &  
man for  
G O D.

The matter  
of the crea-  
tion, no-  
thing.

The order  
God obser-  
ued.

The World  
mans house.

The seuerall  
dayes work.  
1. Light:

2. Heauen.  
3. The sep-  
aration of  
waters.

sidered their original or matter of their Creation: and the order wherein they were created. This Originall was nothing: for God created all things by the power of his Word, without matter, there beeing nothing, whereof to make any thing. The order obserued in the Creation was, that God determining the World and the workes therein for the seruice of man, would (before he made man) store the world (mās house) with euery needfull prouidence, that man (at the very instant of his being) might knowe himselfe to bee in the fulnesse of Gods fauour: nothing wanting which might eyther administer to his pleasure or necessitie. Againe, in the Creatures themselues, God obserued a speciall order. First, hee created Light, without which the workes of his greatnessse had not beene visible. Secondly, he created Heauen, giuing that prioritie for the excellencie and dignitie of the place. Next, he made a separation of the Earth and Waters, and gaue the Earth a generation of all Plants, and Trees bearing seede. Then hee pla-

placed in the Firmament , the Planets, and Fixed Starres, the which serue not onely for Light, and to distinguish seasons, but also (by their influence) for the generation and gouernement of liuing creatures. Then God furnished the two Elements of Water and Aire, with creatures of that kinde. Last of all, hee stored the Earth with the Creatures which liue on that Element ; and when hee had finished the Creation of all things, hee then made Man after his owne similitude, and gaue him the possession of the World, and the creatures hee had made : giving him interest in all, and power ouer all, without exception. This knowledge of the Creation, is necessarie in the vnderstanding of euery Christian of carefull conscience ; with which knowledge , the leſſe Learned may satisfie themſelues : auoyding the curious ſearch of ſuch nice queſtions , as may distract the ſimple, and auile not to ſaluation.

4. Hee sto.  
reth the  
Firmament

5. Fish and  
Birds.

6 Creatures  
liuing vpon  
the Earth.

When and  
how man  
was made.

The power  
God gaue  
him.

The euill of  
curiositie.

*The generall Vse.*

The Vse.

The maine  
interest of  
all things  
is in God.

The pur-  
pose of  
Gods crea-  
ting the  
World.

The Knowledge of the power of God, in Creating the World doth admonish and remember all men : that seeing *GOD* created all things, by the power of his Word, therfore the maine interest ; and principall claime to all things created, remaineth to God onely ; hee being the absolute owner without competitor; and that man hath only the vse and communication of Gods creatures, and that only with condition and limitation of time. Secondly, it doth perswade a reverence to the Majestie of God, and a feare of his displeasure : for that *GOD*, who is able by his VWord to create of nothing any thing, is able also by his Word to destroy any thing, and make it nothing, or worse then nothing.

The purpose of the Creation of the world by God, beeing for the vse & seruice of man, doeth remember all men, that the measure of the loue of God to mankinde, is infinite, who of his owne electi.

election, did please to make a Creature of such noblenes, as to be called his Resemblance and Image ; giuing him a soule of such Diuine nature, as nothing but God can be more : for whose sake God made the world, & stored it with the plentie of all things which might be fit eyther for vse or Ornament: all which God hath giuen man, onely requiring acknowledgement and thankful seruice ; which condition if a man performe, God will then a thousand folde double his fauours. And whereas these are but transitory & passable pleasures, God will make them eternall and vnexpressable , both in number and worth : For hee that proueth a faithfull seruant, God will make him a Sonne, & crowne him with the glory of his Saints, in the Kingdome of glorie, where there is a perpetuitie of all happiness.

Secondly, the purpose of Gods creating the World, for the vse of man, doth admonish all men to vse the Creatures of GOD with moderation and Christian iudgement ; not to despise them because they are Gods creatures, not to adore

The infinit  
measure of  
Gods loue.

Euery thing  
Created , is  
eyther for  
vse or orna-  
ment.

God will  
make his  
seruants his  
Sonnes.

Secondly.

How to  
vse Gods  
creatures.

dore them, because they are but Creatures : but so to vse them, as they may supplye that purpose for which GOD created them.

Thirdly.

All men  
haue pro-  
priety in all  
Gods crea-  
tures.

Note.

God gaue  
the world  
to mankind  
and not to  
any parti-  
cular.

Thirdly, seeing GOD created the world for mankinde, it doth remember vs not to appropriate the Creatures of God to our owne priuate endes, but to communicate their vse with all such as shall need them : for God gaue not the world to *Adam* onely, but to his posteritie also : therefore euery man is lawfully interested in the enioying of Gods creatures, if by lawfull and allowable meanes hee can attaine them. Againe, if a Christian mans necessitie require releefe, and fauourable supportation, he hath a righteous claime to some part of the superfluous possessions of others : and he that shutteth vp his compassion against such necessitie, is guiltie of iniustice, and must answer the faulte at the barre of Death. For God he maketh his Sunne to shine vpon all indifferently, and hee hath giuen the World and the Creatures therein to mankind generally, and not to one man, one Family

mily, or one kingdome. This may teach and iudge the mercilesse, who can see and not relieue the extremities of men, of Christian men.

*Speciall application.*

The meditation of this power, of this loue of God, in crauing a World of creatures for the seruice of man, and seeing it hath pleased him to make mee a reasonable soule, and a sharer of these infinite blessings: I haue aduised with my soule to declare my selfe in all dutifull demonstrations to my God: and to vse the creatures hee hath giuen mee, with that moderation hee hath commanded: I haue made a Couenant with my soule, that I will not appropriate that to my priuate, which God hath made common. If God giue me abundance, I will open my liberality, I wil giue as God doth, to all, but carefully to the wants of fauful men. I will remember that what I haue, I must vse, what I vse not I must bestow, least

Speciall ap-  
plication.

We ought  
not to ap-  
propriate  
that which  
God hath  
made com-  
mon,

C

Gods

How to im-  
ploy Gods  
talents.

A holy life  
is a conti-  
nuall trauell.

How to  
occasion an  
holy medi-  
tation.

Where to  
repo're our  
hope.

Gods talents bee without imployments, and so God discharge mee of trust. If God giue me wisedome and knowledge more then others, I will not bee silenced, I will not obscure the grace and gift of God, I will not denie God, I will not deny the world my seruice, but in whatsoeuer God shall enable me, in that I will be industrious. If I can do nothing of desert, or common profite, yet I will waste my howres in holy meditation. I haue vowed I will still trauell in holy exercise. When I cannot profite generally, I will pray generally. We are all the creatures of one God, the word of God gaue forme to euery creature: therefore euery thing that presents my eye, shall moue my holy meditations. When I behold the wonderfull frame of heauen, I shall reuise on the creation, and admire God his mercy, his maiesty. I shall remember the happinesse of heauen, and refresh my aduersity with hopefull confidence. When I consider the earth, I shall remember the basenesse of my beginning, what I was in sin, what I am

in

in grace. This shall teach me to deny my selfe, and wholly to depend on the fauour of God. When I see vnreasonable, noysome, or euill creatures, I shall haue cause of acknowledgement: for God might haue made me so, or worse. Lastly, when I shall see wicked men proude theriselves in their vanities, I shall both pitty and glory: pitty the misery of their soules, & glory the Fortune of my owne. And thus with these and such meditations my soule shall breath content.

To deny our selues is to gaine our selues.

Pitty can respect our enemies.

### ¶ Of the Angels, their Nature, and their fall.

#### Chap. 3.



Hat the angels were created is most certaine: the time of their creation is not certain, but doubtful & diversly beleeuued: many men spend their iudgements in conjectures: all such are more curious then wise,

The creation of Angels is supposed to be the first day of the Creation:

Note.

Ignorance  
is better  
then vn-  
profitable  
knowledge.  
Gods deny-  
ing is a for-  
bidding.

All necessa-  
ry know-  
ledge to sal-  
vation is  
contained in  
the scripture.

because the truth thereof cannot cer-  
tainely bee determined: neyther if it  
could, were the knowledge thereof  
necessary, or materiall to saluation:  
for whatsoeuer knowledge is necessa-  
ry for the happinesse of our soules, is  
by God himselfe taught in the testimo-  
ny of holy Scriptures. This knowledge  
of the time of the creation of Angels,  
being not taught by God, doth make  
the search thereof vnprofitable, vnlaw-  
full: for God doth nothing at perad-  
uenture, but all thinges in judgement,  
and with the aduise of his diuine wise-  
dome. God then hauing denied this  
knowledge, doth forbid the search of  
this vnkowne, vnprofitable know-  
ledge. That which I desire to know,  
which I desire to teach, is contained in  
the testimony of holy Scripture; the  
which denying me this knowledge of  
the creation of Angels, I forbeare to  
search the knowledge of Gods secrets;  
and bee content rather to bee thought  
ignorant, then audaciously holde with  
forbidden knowledge.

That which is needfull to be known  
of

of Angels, is their nature, their office. In their nature must be cōsidered what they are in substance, what in quality. Their substance is of the nature of our soules; pure and spirituall, eternall (in respect of ending) and without corruption. In their quality is considered their power; being at all times, and vpon all occasions able for the execution of Gods seruice. Their office is, that they are Gods messengers; their imployment is eyther in iudgements or mercies. This *compendium* is the knowledge of them all in general before the fall and apostacy of Angels; all of them, the Angels and those that now are Diuels, being at their first creation, of one quality, one power, and one excellency of nature. After the fall of Angels, who for their vnsupportable pride, were cast from the presence of God into eternall darknesse & damnation, the Angels deuided themselves. The better part keeping their first estate, kept their entertainment with God, and continued his fauour and seruice. The worse deuiding them-

The na-  
ture, the  
office of  
Angels.  
The nature  
of their sub-  
stance,  
Their qua-  
lity.  
Power.  
Their of-  
fice.

The good  
and euill  
Angels  
were all cre-  
ated in one  
nature.]

How the  
Angels  
were divi-  
ded from  
the Divels.

What the  
Diuels have  
done. & how  
they have  
endeavoured  
to bring  
men to  
hell. &  
The care of  
good angels

The full op-  
position of  
the good &  
willing angels.

selues, left the seruice of God, and the fellowship of good Angels, bend their whole endeavour against God, against his blessed Angells, and against the Saints that loue and serue him. This apostacie and division of Angels, hath diuided them in their natures, & in their offices: the good angels ever labouiring the good of men: the euill angels to hinder and preuent the goodnessse of God, and good angels, labouiring by all meanes to bring mankinde to their owne condemnation. In theyr offices likewise they disagree; for God dooth commonly employ his good Angels in his workes of mercy, and favourable protection. The Diuels he employeth in his iudgements and corrections, not that hee needeth their seruice, but that hee forceth them against their wils to his obediēce: these severall imployments of the good and euill angels, are not alwayes of necessarie though very common: for God doth often make his good angels destroy and inflict vengeance: and the Diuels he can vse in his workes of greatest

test mercy. And this the Diuels do not with content, but are eyther forced by the vnresistable power of God, or else they deceiue themselues in the end of their owne workings; God making that which they intend for euill, to reach an end farre beyond, and contrary to their expectation and purpose.

There is this difference also in the executions of their scuerall offices; the good Angels haue both liberty and pleasure in the seruice of almighty God; and they labour with content & alacrity. The diuels haue neither liberty nor pleasure, but being fettered with limitations, cannot doe what they would, but what they are onely licenced. The angels are Gods seruants, the diuels are his slaves: both labour in his worke, but with great inequalitie. Now to proue the substance of this doctrine by the testimonie of Scripture, I might enlarge my selfe with the number of authorities; the which because they are frequent, I will produce only some few, such as may iatisfie doubt. In the 104.Psalme, the Prophet admiring

God can apply the Diuels in the worke of his owne glory.

In his works of mercy;

The difference in the liberty of good and euill angels

And as good and euill angels so good and euill men.

Psal. 104.4.

Hebr. 1.6.

Hebr. 1.7.

Vers. 14.

ring and praising God for his wonderfull creating and gouerning the Word, in the fourth ver. he saith : *God made the spirits, (that is, the Angels) Messengers, and a flaming fire his Ministers.* This verse is againe alledged by the author to the *Hebrewes* : who to proue the preheminence of the Sonne of God, saith : that *all the Angels worship him.* and proueth by the testimonie of the Prophet *Dauid*, that Angels are but *Messengers, or Ministers* : & that they are of a substance like fire or pure aire. By which testimonie is proued both the nature and the office of Angels : their nature, that they are spirits like fire; their office, that they are Ministers or Messengers. Their office is againe repeated in the 14. verle : *Are they not all Ministering Spirits, sent forth to minister for their sakes, which shall be heires of saluation;* by which is declared the purpose of their ministration & seruice : that is, for the benefite of Gods Elect, both to preuent the enemy, and to further them in their holie exercise. To prouue the power of Angells, wee may remember what God by an Angel

gell did for the *Israelite*s in *Egipt*; what he did when he brought them out by an Angell. God destroyed of *Saneherib*s Hoast in one Night 185000. An Angell preserued *Daniell* from the Lyons: deliuered the Apostles out of Prison: the three Children from the Fornace: the Scripture is full of the demonstratiōns of theyr powerfull acts, God working his admirable effects by the seruice of his Angells. Againe, if wee reduce to memorie, the most memorable of all Gods mercies, we shall finde that in the execution, his Angels are eyther Ministers, or Messengers, and often both. To omit all other particulars, that most worthie, most meritorious and happie: the Redemption of mankinde, by the birth, and by the death of Iesus Christ; were not the Angells continuall workers in that ministratiōn? God sent his Angeil *Gabriell* to bring the first newes thereof, to the most blessed Virgin *Marie*. Secondly, as soone as Christ was borne of the Virgin, the holie Angell did publish and preach it to the Shepheards; multitudes of Heauenly Soldi-  
ers

Exod. 14.  
2.King. 12.  
35.  
Dan. 6. 16.  
Act. 12. 7.  
Dan. 3. 23.

Luk. 1.26.  
&c.  
Luk. 2.9.  
Luk. 2.13.

Luk. 4. 10.  
11.

Luk. 22. 43.  
44.  
Luk. 24. 4.  
Act. 1. 10.  
11.

The graci-  
ous disposi-  
tion of  
good An-  
gels.

Luk. 15. 7.  
rc.

ers praying and magnifying God for so great a benefite. How often did the Angels visit and comfort our Sauiour? The Diuell could acknowledge that God had giuen his Angel's charge to prouide, that his Son should not hurt his foot (that is) should not perish in the least particular. Christ being in his agony vpon the mount, there appeared an Angell to him, comforting him. At his resurrection the Angels attend, and are the first publishers of that blessed newes. Lastly, at his ascension the holy Angelles attend to bring him to the bosome of his Father, comforting the Apostles with the promise of his returne. Thus wee see by testimony of Scripture, what the Angels are, what their office is, and how they are affected; of so gracious a disposition, & so inclinable to the good of men, that they haue joy and consolation in Heaven among themselves at the Conuer-  
sion of a sinner. Therefore in all respects of noblenesse and excellency, they are the most Soueraigne of all creatures, whom God hath ordained

to

to be continual wayters in his holy presence.

It is by many doubted, by some de-maunded, whether men may not lawfully implore the fauor and assistance of angels: for in their reasons it dooth seeme equall, that seeing God hath giuen his Angels the charge of his elect, & hath made them *ministring spirits*, *for their sakes which shall bee heires of salvation*, that therefore they implore their gracious protection, give some acknowledgement of thanks to the holy Angels, by whom they haue helpe & supportation, in the passage of their Christian pilgrimage. To answer this, there is a double doubt to be resolued. First, I doubt whether euery faithfull christian man & woman, haue one particular Angell assigned them, and whether that Angel be at all times continually present. Secondly, whether the Angels of God not present, can heare the prayers of men directed to them. The first, that euery man hath his Angell assigned him, was never yet substantially proved: and that angels absent

A question.

Heb. 1.14.  
The angels  
haue a  
charge of  
holy men.

The answer.  
First,

Secondly,  
These  
doubts can-  
not be sa-  
tisfied.

We must  
not take  
from God  
to giue his  
Angels.

Gen.48.16.

An answere  
to an obie-  
ction.

God giues  
his speciall  
favour to  
speciall and  
choyse par-  
ticulars.

Quærc.

sent should be able to heare our praiers present, is dangerous to acknowledge; lest therby we take diuinity from God, and giue it to his Angels. And where- as they reinforce this argument with some examples in the Scripture, as in the 48. of *Genesis*, the 16. verse, where *Jacob* blessing the sonnes of *Joseph*, sayth: *The Angell which hath deliuered me from all euill, blesse the children, &c.* It is an- swered, that by Angell, *Jacob* here un- derstandeth God. Againe, if the words will not beare that construction, but that it must bee graunted to bee an Angel, the messenger or Minister of al- mighty God; it is not therefore gran- ted, that euery Christian hath the like degree of fauour as *Jacob* had; he be- ing a speciaall select, by whom God would declare himselfe to be wonder- full, giuing him extraordinary degrees of fauour, and extraordinary protec- tion. Therefore the Angell of God did oftentimes assist him, both in his griefe, and hopes; the Angell presen- ting himselfe to *Jacob* in a visible form; and *Jacob* wrastling with the Angel, the which

which familiarity hath not been granted but to some choyse particulars only. And *Jacob* doth not direct his prayer to the Angell, but to God, that the Angel might protect his grandchildrē; and in praying for this extraordinary blessing for his children, he doth not conclude that therefore euery Christian man hath the like extraordinary fauour. They are therefore dangerously deceyued, who for giuing the holy Angels their demonstrations of thankes, giue them adoration and divine worship; & so coueting to please, displease the holy Angels that attend them.

This is one extremity; there is another, and that is a remisnecie: when men acknowledge no reuerence, no respect to the dignity of holy angels. The holy men of all ages at the sight of an Angel would vse extraordinary respect of humility & reuerence. *Abrahā* he bowed himself in reuerence to the ground and called the Angell Lord: so likewise in the example of all the godly. And though men obiect that in these times the angels do not present themselves

We may pray to God, for the protection of angels, but not to the angels for Gods protection.

Another extremity.

A reverence due to holy angels.  
Gen. 18.2.3

Objection.

Answer.

The angels  
often pre-  
sent with vs  
in their spi-  
rituall na-  
ture.

1 Cor. 11.  
10.

selues, (as in the old world) in visible  
formes; and therefore they neede no  
reuerence, there being no knowledge  
of their presence. I answer, that though  
they appeare not in formes, yet they  
are notwithstanding, often present in  
their spirituall natures : which though  
our corporall eyes cannot discerne, yet  
a spirituall iudgement and holy medi-  
tation will remember vs. And this is  
answerable to the iudgement of *Saint  
Paul*, who would haue men and wo-  
men vse decency and respect, euen  
because of the angels. *Therefore*(saith  
he) *ought a woman to haue power on her  
head* (that is to bee couered) *because of  
the Angels*: for if there be a duety of  
reuerence to men, with whom wee con-  
uerse, there is doubtlesse a reuerence  
also due to the holy angels that con-  
uerse with vs.

### *The generall Vse.*

This doctrine of the Creation, the  
nature, the power, and the office of an-  
gels, doth admonish and remember al-

men

men to make these and such like profitable vses.

First, it doth remember vs the mighty power of God, and that in a double respect. First, in being able by the power of his word, to create a Creature of that excellency and power of nature: in nature excellent, in number infinite. Secondly, in being serued and attened by this infinite number of powerfull creatures, one whereof is able (if God please to command) to destroy the world and all the generations on earth. God then being of such infinite power in himselfe, in his seruants the Angels: it ought iustly to moue al men to a reuerence of so great a Maiestic: and to a feare to prouoke a power so able and infinite. Againe, the apostacy of those angells that fell from theyr obedience, and first state of happines, doth admonish all men, that seing the Angels, of such power, of such excellency, and so neare God in his fauour, in his presence, were tempted to fall from so great happiness, that no man therefore bee secure or presume in the con-

Vsc. i.  
The angels  
are witness-  
es of Gods  
power.

God atten-  
ded by an-  
gels.

The second  
vsc.

The fall of  
angels doth  
disswade se-  
curity and  
presumpti-  
on.

2.Pet,2.4.6

Their damnation doth conclude the damnation of euill men.

Vers. 11.

The third vise.

Christ did restore the falling man, not the falling Angels.

confidence of his owne trust; but dayly to begge, and wholly to rely vpon the mercy and providence of GOD, without whom there is no safety, no security. The greatest power in the world being but weaknesse without the strength of his supportation. Secondly, as Saint Peter sayth : ) If God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknesse, to bee kept vnto damnation: neyther will hee spare the transgressions of men, that of knowledge and purpose offend him, For the angels are greater then men, both in power and might: if God then spare not the better, hee will not spare the worse, but cast them likewise into chaines of darkenesse, to bee kept vnto damnation. Againe, though the angelles were of this excellency and dignity of nature, and although many of them did fal from their state of innocence, as Adam afterwards did: yet the Redeemer of the world Christ Iesus, did not vouchsafe to take their nature and redeeme them, but left them in the iudge-

judgement of condemnation, vndertaking and finishing the worke of Redemption for men and not for Angels. And this ought to prouoke all men to a zealous affection of loue towards God, who gaue his onely begotten, his onely beloued Sonne for the redemption of men, preferring them in his loue before the Angels that had offended. Lastly, in that the Angels of God are commonly present with chrisitian men in their spirituall natures, being set of God to minister for their sakes that shall bee heires of saluation; It doth remember vs first, the wonderfull loue of God to mankind, in being content that his choyle seruants the Angells, that wayte in his presence, neare the person of his Maiestie, should be imployed about men, in the seruice of their saluation. Secondly, it ought to moue men to a precise reuerence, in the common behaviour of their liues: that they forbear not onely the committing of grosse and capitall sinnes: but all vnseemeliness both of words & actions, (as Saint Paul sayth) for the

D reue-

Heb. 2.16.  
17.18.

The fourth  
use.

Heb. i. 14.

Secondly.  
A respect  
due to the  
reuerence  
of Holy  
Angels.

1. Cor. 11,  
10.

Note.

reuerence of Angels. For as Diuels are banished frō the possessed by prayer, and holy exercise: so the good Angels then leaue our company, when we delight in wicked or vnscreeneely behauour.

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*Speciall application.*

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Speciall application.

To repose  
in God is  
assurance  
of safety.

This knowledge of the mercy, of the power of God in creating the Angels, and appointing them to minister to all the children of grace, shall bind me in the most assured bonds of duety and thankefull acknowledgement to my God. I will also confidently repose in the trust of Gods prouidence, being assured that himselfe, that his holy Spirit, that his Angels are my supporters. I will neuer despayringly feare the euill of men, of Diuels, or what euill power soever; because I know whose I am, and in whose company. I will reforne the errours of my life, and watch my behauour, I will endeauour to auoyde both sinne and vnscreeneeliness in all my

my actions; that thy holy Angels may loue and not loath my fellow shippe: I will so endeauour that my conscience may assure me I am thine, appointed to saluation; and therefore in the protection of Angels I shall also receiue content and a pleasure vnbspressable; that thy holy Angels haue ioy in Heauen at the newes of my saluation. Holy and blessed spirites, they are so delighted with the vse of mercy, as that they reioyce and congratulate the prosperity of men. O my God, I will acknowledge thy greatnessse, and thy goodnes in the creation of Angels: I will damne their infidelity that beleue it not: thou hast sayde it, who dare question it? I will therefore beleue it, acknowledge thy power, prayse thy mercy, and (with reverence) remember the office and ministrati-  
on of thy holy Angels.

Heb. 1.14

Luk. 15.7.

The Saddu-  
ces deny  
that there  
are Angells

**O**f Man his first beginning,  
and the state of his  
Innocency.

Chap 4.



Man the  
most excel-  
lent of Gods  
worke,

First.

Gen. 1.26.

Secondly.

Gen. 2.7.

Thirdly.

When God had created the world, & had giuen being and proportion to al creatures laue man, that he might conclude his labor with a work of extraordinary admiration, he then made man, giuing him the possession of the world hee had created. In this worke of God there are these considerations. First, the advise & deliberation of the Trinity, in determining this work: God said, *Let vs make man, &c.* Secondly, God made man of a preexistent matter, not creating him of nothing as hee did the other Creatures: *The Lord also made Man of the dust of the ground, &c.* Thirdly, man was

was made in the image of God, and according to his likenesse. Gen. I. 26. *Let vs make man in our image, and according to our likenesse.* Fourthly, the rule and gouernment God gaue man ouer all creatures; giuing him liberty ouer all, to vse them in their kinde with moderation: *And let them rule ouer the fish of the sea, & ouer the fowle of the heauen, & ouer the beasts, and ouer al the earth, and ouer euery thing that creepeth, and moueth on the earth,* vers. 25. Fifthly, is to be considered the end of mans Creation, which is for the glory and honour of God that made him. *Every one shall be called by my name, for I created him for my glory, formed him & made him.* These particulars are most materiall, and of nearest consideration in the creation of man, and because of their importance, I will somewhat dilate vpon every particular. First of the aduise and deliberation God vsed when hee formed man: God sayd, *Let vs make man.* When he created the World, and the Workes therein, he sayde, *Let there be, and there were;* but when hee commeth to make

Fourthly.

Gen. I. 26.

Fifthly.

May. 43.7.

Gen. I. 26.

The difference God made between man and his other creatures.

Note.

A supposed reason of Gods secret will.

man, he sayth, *Let vs make* by whom he putteth a difference betwixt man and euery other creatur, that as man should excell all other in the excellency of his nature, and in the purpose of his end; so God would honour him above all in the manner of his Creation. *Let vs*, that is, the three persons in the Trinity, the Father, Son, and holy Ghost; the which at the making of man, are personally vnderstood: at the creating of the world, they are not personally, but generally vnderstood, in the vnity of their Godhead. For so I vnderstand the words of Gods creating, *Let there bee*, to be meant by the Godhead indiuisible; the words, *Let vs make*, to bee meant by the persons distinguisched. And though no man can bee able to giue a reason of the secret will of God: yet this may bee imagined, that seeing the world and all the creatures therein (saue man) haue only a generall respect to the honour of God, & therfore were they by the generall power of Gods diuinity created: but man (being determined in the counsell of God) tha-  
hee

hee should bee an occasion that the whole Trinity should haue diuine exercise in the gouernement of his life ; and euerie one in their severall assignments, as should please them selues to appoint : therefore God (in the Trinity of persons) made man, because afterwardes in the Trinity of persons hee was to gouerne him. God he gaue man a law, which he being not able to keepe, did condemn him. Christ the second person, moderateth the law, & giueth the Gospell, promising saluation to all that will beleue. The holy Ghost he moueth in the hearts of Gods elect, and giueth grace to apprehend by faith, the meanes of salvation. Thus are they personally busied in the gouernement and preseruation of man ; thus were they personally at his Creation.

The second consideration, is the matter of mans creation. And this in a double respect is considerable, in the person of God; first, God when he formed other creatures, hee required no matter, but gaue them beeing by his

The Trinity haue divine exercise in the governement of man.

God the Father gaue man a law.

Christ moderateth the law, and giveth the Gospell.

The holy Ghost moueth grace.

The matter of mans creation.

The difference God made in the creation between man and all other creatures.

The reason why God made man of a preexistent matter.

Secondly.

The naturall pride of flesh.

The forme of man his soule.

word. But when hee formed man, hee first prepared his matter, then gaue the forme, and created man. Wherin God doth vise a double care, a double diligence; not that hee could not create man of nothing as he had the rest of his creatures, but he did it in the wisedome of his diuinity, for respect and causefull consideration. First, to expresse his double, or rather his manifold affection to that creature. Secondly, to prevent the proude imagination, man might haue of the noblenesse of his nature, it being yet in the pride of our flesh, to boast our descent, and to derive our familie from antiquity and greatnessse.

The third consideration is the distinguishing forme of man, his reasonable soule, whereby God doth distinguish him from all the Creatures of earth, giuing him reason and discourse to enable him for the gouernement of the world. This is considerable in these respects. First, the order God obserued in the creation: God first made the world, afterwards hee made man, and

and gaue him the possession. So when hee made man, he first framed the body, then formed the soule. Hee made not the body and soule at one instant, but in their times, and in order: for when hee had made the house, he then put in the tenant, & not before. Secondly, is considered the excellency of the nature of our soules. For God neyther made nor created our soule, but inspired it by the vertue of his diuinity. Gen. 2.7. *The Lord God also made man of the dust of the ground, there is the matter of his body. And breathed in his face the breath of life: there was the nature and excellency of his soule; being the breath of almighty God, diuine, spirituall & eternall. And the man was (then) a living soule: for before God inspired the soule, was man onely framed and not formed, his reasonable soule being that which doth distinguish him from all other creatures, being ( in respect of his soule) the nearest reseimblance to Gods diuinity.* For so God determining his creation, sayth: *Let vs make man in our own image, according to our likenes. Mans soule*

The order  
God vse  
at the ma-  
king of  
man.

The nature  
of our soules.  
Gen. 2.7.

The soule  
is the distin-  
guishing  
forme of  
man.

Gen. 1.26  
Man is  
Gods i-  
mage in re-  
spect of his  
reasonable  
soule.

Fourthly.

Gen. i. 26.

With what  
cautious  
God gaue  
man go-  
vernment.

Psal. 24. 1

Secondly

The gene-  
rall deince-  
nt of power  
deriuēd vpon  
all.

Gen. i. 27.

soule, being (in respect of reason & eter-  
nity, a resemblance of Gods divinity.

The fourth consideration, is the rule  
and gouernment God gaue man over  
all creatures. Gen. i. 26. *And let them rule  
over the fish of the seas &c.* First, it is con-  
sidered, that God by giuing man this  
authority, doth not disenable himself of  
the gouernment of his owne creatures,  
but doth reserue to himselfe the Sou-  
raigne regality; giuing man a steward-  
ship, and superintendance onely. *The earth (sayth holy David) is the Lords, and  
all that is therin, the round world, and they  
that dwell therein.* Secondly, in that  
it is sayd, *God gaue them rule, &c.* there  
is a double consideration. First, that  
God communicateth his power to  
mankind in generall, not to this or that  
particular. For God speaketh in the  
plurall number, *Hee gaue them*, and not  
him power, &c. So that the power is  
deriuēd vpon all, and not vpon one,  
or any number of certaine particulars.  
Againe, these words, *hee gaue them*,  
haue relation to the words, *he created  
them.* Gen. i. 27. *God created the man in  
his*

his image, in the image of God created hee him, he created them male and female. So when he gaue man the gouernment of the world, hee sayth, *He gaue them that is, the man and the woman: for as God did not divide them in their Natures, so hee would not diuide them in the vse and gouernment of his creatures, but whatsoeuer is lawfull to the one, is lawfull to the other; both of them hauing equall and indifferent power in the vse of Gods creatures.*

Lastly, is considered the end of mans creation, which is, that God may bee glorified in the seruice of so noble a creature. *I say, 43.7. I created him for my glory, formed him and made him. God is glorified or honoured in a double respect. First, in acknowledgement. Secondly, in personall seruice. In acknowledgements, when men haue a thankefull remembrance of Gods mercy in the creation, and in the Redemption of mankind. This acknowledgement is declared in the meditations, prayers, thankesgiuings, and reverence of holy men, to the Name, the Memory,*

The man  
and woman  
had a like  
authority  
in Gods  
creatures.

Fiftly.  
The end of  
mans creation.  
*Isay.43.7.*

Note.

How we  
should de-  
clare our  
thanks to  
God.

Exod. 15. 2.

nam est  
et nō  
sicut  
vobis  
ab  
terram

Exod.  
15. 2.  
Gloria  
in excelsis  
deo

Gal. 6. 14.  
Secondly.

How wee  
should glo-  
rifie God in  
personall  
service.

mory and the maiesty of God. In the 15. of Exodus, the second verse, Moses acknowledging Gods mercy in theyr deliuernace sayth: *The Lord is my strenght and prayse, and hee is become my saluation: he is my God, and I will prepare him a tabernacle: hee is my Fathers God, and I will exalt (or honor) him.* And the Prophet David hath it common in his holy meditations, that he will honour God in his acknowledgements; and condemneth the hypocrisie of evill men, that honour God with their lips, and have their hearts farre from him. And Saint Paul in the heate of his zealous affection, calleth this glory his rejoicing, and disclaimes euery other obiect of glory, but Jesus Christ, and him crucified. Secondly, God is honoured in the personall seruices of men, and that is when they carefully trauell in the excrise of such Christian duties, as he hath commanded. This hath relation to that conditionall proposition of our Saviour Christ: *If you loue mee keepe my commandements.* For if we neyther keep nor endeavour to keepe his commandements,

ments, we loue not; and whom we loue not, we cannot honour. And as Christ sayth of himselfe. The works which I doe, beare witnesse of mee, &c. So the endeouours of our liues, witnesse what we are, and whether wee honour God, and loue him or not. These five particulars, are the maine considerations to be regarded in the creating of man. In the creator is remembred his deliberation, *Let vs*: in the Creation, the matter and the forme; the matter *earth*, the forme *God's breath*. In the creature, his rule, his end: his rule, he was *Steward*, and superintendent *Lord ouer all*: his end, the glory and seruice of his creator God.

Our actions  
witnesse our  
affections.

A compen-  
dium of the  
chapter.

The generall Vse.

The Vse

The generall vse of this doctrine, is a general acknowledgement of duty that all men owe to God their creator, who (of his owne accord) hath beeene pleased to make man so noble a creature, of so base a matter; to endow him with a seule

Man made  
noble out of  
basenesse.

Note.

The reprobate onely  
are carelesse  
in the state  
of their sal-  
uation.

What hee  
gaineth that  
leeseth  
Gods fauor.

soule so neare the nature of his diuinity, to giue him such rule, to ordayne him such an end, equall to the honour of Angels, equall to their happiness. This may remember all men what God had done for them, what God doth expect from them. It may remember all, what they were, what they are, what they shall be, what they should be. This knowledge may both remember and admonish; it will also preuaile in all their hearts that haue the least mouings of Gods holie Spirite in them. For he that knoweth this, considereth it, and is not mooved, doth declare against himselfe, and doth judge himselfe to bee reprobate, who fayling in the purpose of a Christian life, doth not only disinherit himselfe of Gods gift, which is earth, but of Heauen, which hee would giue; and doth by that act of disobedience, both deprive himselfe of Gods fauor (which is happiness) and purchase to himselfe a state of damnation, infinite in time, infinite in torment. Secondly, seeing man was made offe base a matter, of

the

the dust of the ground, the basest part of the basest element, it doth disgrace the pride and ambitious spirits of men, who vaunt themselves in the noblenesse of their descent, or in the prosperity of their fortunes. For God hath giuen one and the same beginning to all men; the honourable and the base, the rich and the poore, beeing all derived from one first matter, a matter so base, as nothing could be more, being the refuse & of-scourings of the earth, which all of vs were in our first matter, before our creation; which all of vs shall be in our graues, where we shal al be reduced and brought backe to our first matter. This being considered, how vaine a folly is it for men to proud themselves in their prosperities, and disgracefully to repute men for their difference of fortune? for the best man is but base earth, and the basest man is created in Gods image; all of one nature, and in one office, and all to one end ordayne ned. Therefore in a Christian iudgement, there is no difference of men, but the difference of good & bad. And this

The dis-  
grace of  
ambitious  
and aspiring  
spirits.

Gen. 3.19

Pride the  
vainest folly  
in mans na-  
ture.

What the  
true diffe-  
rence of  
men is.

The diffe-  
rence of  
grace and  
fortune.

Applicati-  
on.

1. Cor. 3.17  
A reformed  
resolution.

this inequality is not in their nature, but in the corruption and defect of nature. And the safest way to esteeme men, is to compare them in their gifts of grace, and not offortune. For (with God) the least spirit of grace, though in the lowest degree of fortune, doth out-value, and is able to disgrace the greatest state in the world (if not gracious.)

### *Speciall application.*

This knowledge of my creation, shall resolute me in my dutifull obedience to God; that seeing his hands haue fashio-  
ned me, and that his mercy hath made my body a Temple or a Sanctuary for his holy Spirit to dwell in, therefore I will carefully keepe this body. this temple from the filth of sinne, and in-  
deuour my selfe in such holy exercise, that my soule may haue the perpetu-  
all fellowshippe of the Holy Ghost, without which, there is no happines, no saluation: I will refrayne to com-  
pany with the leprosie of sinne, lest I  
runne

runne into their danger, and defile my body, this temple with diseased company. I will hate the imitation of mens vices, I will not bee tempted with their Fellowship; because I know that when I prophane my body, the temple of the holy Ghost, I shal banish that sweet society, frustrate my hope, and wound the quiet of my conscience. (O my God) of base earth thou madest me a noble Creature; I had no life, no soule before thou inspired it, thou gauest me reason and vnderstanding to inable mee for thy diuine seruice; thou hast ordayned mee thy servant; thou hast giuen mee entertainement: continue mee (I beseech thee) in this seruice; let my soule, let my body, let euery power, let euery part thereof, haue theyt imployments: I desire no change; I was thine from the beginning, continue me for euer. Thy selfe (O my God) inspired my Soule, it is thy breath, and therefore precious, it was thine before I had it, helpe mee to keepe it in the time, and in the danger of my pilgrimage, and when thou

E

shalt

Holy bo-  
dies Gods  
temple.

God that  
gaue grace,  
can onely  
continue it.

What our  
soule is.

How and;  
where to re-  
pose our  
confidence.

A needfull  
care.

shall call it home, I will gladly breath it backe, for with thee there is one lie safety, with thee there is happiness without time, without measure. In the meane time keepe me from the danger of fleesing: let mee walke in the directions of thy holy Spirite. I am not able to moue my selfe in an holy course, if thy hand lead not, I shall cyther faint or wander: O keepe mee from both; that I may trauell the passage of my life with alacrity and spirituall profit, that this earth, this body of earth may passe to his graue in hope, and that this breath, this soule may returne from whence it came with confidence. This is the happiness for which I wil only endeuour, for which I will alway pray (O my God) thou hast made me resolute.

Of the State of mans Inno-  
cence before his fall.

Chap. 5.

  
That man was created good, holy, & innocent is evident by the testimony of Scripture, neyther is it doubted of the christian world to whom I write. Therefore I shall lesse need to trauell in the search of authorities, neyther spend time & words to proue a general grant. For when God had ended the worke of his creation, the holy Ghost saith, that *hee viewed all that hee had made, and loe it was very good.* For God being the father and fountain of goodness, it was not possible that any thing that was e- uill should bee derived from him, but like himselfe, so his worke was perfectly good ; no blemish, no defect. It is therfore generally to be beleaved, that

Man crea-  
ted inno-  
cent.

Gen. i. 31.

Nothing  
but good  
can be deri-  
ued from  
God.

*Ecclesiastes 15.  
14.15.*

*Free-will.*

*The euill  
natures of  
men.*

*ADAM'S  
condition  
in the state  
of his inno-  
cence.*

*Adam* at his first creation was holy and innocent, no defect of nature, no corruption of sinne: and that God gaue him the liberty of free will, and power (if so he would) to continue his estate of happinesse. From this doctrine of the free-will of man before his fall, hath risen much controuersie, and strife of words, the knowledge whereof is more dangerous then profitable in the understandings of the simple and vnlearned: all men being naturally desirous to know or seeeme to know those intricate and nice questions, and few that haue sufficient wiscdome eyther to deliver or iudge them. I will therefore sparingly deliver my iudgement.

*Adam* in the state of his innocence, had this condition of happinesse; First, he was in the ful fauor of God, a ioy unexpressable. Secondly he had the world & the creatures therein for his vse and pleasure, all which were then perfectlie good. Thirdly, hee had power giuen him of God to continue this happiness to himselfe and his posterity for euer. The first, hat he enjoyed the full fauor

of God is proued in the proofe of the second and third; for the gifte both emporall and spirituall which G O D gaue him, doe well declare the infinit measure of Gods loue to him: God giuing him all that was created, and more then was created: a diuine soule, and with that such indumentes of grace, as made him a creature most excellent and happy: For the second, that God gaue him the possession of the world, both for his vse and pleasure, is already proued. Yet more, God for an extraordinary demonstration of his fauour, planted a *Garden in Eden*, of admirable variety, both for vse and ornament: *For out of the ground made the Lord God to grow every tree pleasant to the sight (that was for ornament,) and good for meate (that was for vse) the tree of life also in the middest of the garden, & the tree of knowledge of good and evill.*

These were there both for the beauty of the place, and for the tryall of mans obediencie. And God gaue Adā liberty to eate thereof (freely) of eu-  
arie tree in the Garden, onely prohibi-

A D A M  
rich in spiri-  
tuall and  
temporall  
blessings.

Secondly

Gen. 2,8, v.

Ver. 9.

A D A M  
had all  
things need-  
full both for  
vse and or-  
nament.

A D A M S  
liberty and  
restraint.

Gen. 2. 18.

Ver. 20.

Ver. 22.

The de-  
grees of  
Gods fauor  
to A D A M.Free-will in  
A D A M  
before his  
fall.

ting him to taste of the tree of knowledge. These benefites, this bountie was large; yet doth God still inlarge himselfe in his fauour to *Adam*, and deuiseith to make him an helpe fitt for him; for he sayd, *It is not good for man to bee alone*: As if God did labour his inuention to devise for the good, and for the helpe of man. Therefore bee caused all the creatures to come before *Adam*, but among them all bee found not an help meet for him. Then God made woman, and gav her for the consolation of man. Thus did God deriuue his blessings by degrees vpon man, still inlarging the measur of his bounty and goodnes towards him. So as there wanted nothing, which in the Wisedome of God was thought fit for mans prosperity. Lastly, to all these fauours, G O D yet giueth one, more then all; and that was a free will and power in himselfe to deriuue these infinite blessings vpon himselfe and his posterity for euer; no mixture of griefe to distaste them, no death to deprive them; but themselues and these pleasures to bee infinite and vnspeakeable.

And

And yet more, that all these and theyr continuance, was giuen vpon such easie condition, as (in our imaginations) could hardly tempt a reasonable man to a small forfeit: An apple, perhaps no better, or not so good in taste, as many other in the garden, whereof *Adam* might have freely eaten, without feare, without forfeit. All this doth but witnesse the infinite loue of God to his creature man, who gaue him so greate a power, and had proposed so inestimable a reward for so small a seruice. Here I might inlarge my selfe with the contentious opinions of men in this argument, all which of purpose I auoyd, because I had rather speak to mens understandings with profit, then be vainly curious.

The easie  
condition  
betweene  
God and  
A D A M.

Witnesses of  
Gods loue.

Much need-  
leſſe contro-  
uersie in this  
argument.

*The generall Vſe.*

This (as doth the former) doth remember all men, how surpassing the loue of God was to mankinde, who notwithstanding man was made of a

*The Vſe*

To haue  
been happy  
is a misery

matter so base and vnworthy, as nothing like him: yet doth GOD descend his Maiesty to dignifie his basenesse; and did heape such honour, such fauour vppon man, as made him the most excellent, and the most happy of all the creatures of God; giuing him felicity and power to continue it; which of all the blessings and gifts of GOD was the greatest. For that is thought to bee the greatest misery to haue been happy, and to be altered: and the greatest happiness is to bee able to coatinue happy. Which power God gaue to the liberty of man, to be, or not to bee happy for euer. This extraordinary degree of fauour to our first Father *Adam*, doth deserue thankefull acknowledgement from all men, because the fauour did reach to all the generations of *Adam*, euен to vs, and to them that shall succeede vs for euer. All men being then in *Adam*, and *Adam* then a compendium of all men: the honour and the grace being conferd to euery man in generall without exception of any.

Speciaall

Speciall application.

Seeing God hath thus honored my father *Adam*, inlarging his benuolence to him aboue the rest of his creatures: and seeing this was not given to *Adam* onely, but to his posterity for cuer, euen to my selfe being a sonne of *Adam*, and deriuued from his beginning: I do therefore acknowledge my selfe in as great a debt of beholding to my God, as *Adam* my Father, to whom God gaue these blessings by name, and in speciall manner, my selfe being interested in the benefite, as well as *Adam*: nor *Adam* being able to out-trude mee from this fauour, and continue himselfe: but as his sinne made himselfe & me both alike miserable, so a constant continuing in his innocency hath made vs both eternally happy, without feare, without hazzard, no interruption. I will therefore aduise with my selfe, what honour, what thankes, what seruice is due from *Adam* vnto God: I will

Speciall application.

Whatsoeuer  
was giuen to  
*ADAM*, was  
giuen to e-  
very parti-  
cular.

A Resoluti-  
on.

## Note.

God was  
only moued  
to fauour by  
himselfe.

Mercy doth  
moue maiesty.

Adam no  
cause of his  
owne good.

will compare the infinite greatnessse of God to Adams nothing; I will measure them in the infinite distance of their worths; I shall study to know what desert, what mouing cause could provoke God to those degrees of fauour. I will search this desert in the excellency of mans nature. I shall doubtlesse fayle, though I search there with diligence. I will then resort to the mercy of God, and there inquire; there I shall rightly understand this knowledge. For thy selfe (O God) did moue thy selfe to these effects. Thy mercy did moue thy maiesty, thy fauour thy power. Thy goodnessse did perswade thy greatnessse, thy greatnessse did effect what thy goodnessse caused. Thus was God tempted by himselfe, to dignifie my Father Adam. Adam could bee no cause of his owne honour, because it was in Gods decree before Adam had being. Therefore had Adam the greater cause of thankefulness; that God did please (without cause) thus to aduance him. Adams honour was mine, Adams duty is mine. I am as strictly bound in

my

my obligation to God, as *Adam* my father was. I will therefore (with my best diligence) endeavour to bee constant in that duty wherein hee fayled, And though *Adam* hath disinherited both mee and all his posterity, of that power which he had to performe this diuine acknowledgements: yet will I striue with my nature, to reforme my errore, and to come as neare as I can in the imitation of *Adams* innocence. Thus let mee ever be resolued to contend against the corruption of my nature, and (with an holy ambition) to couet to equall, or exceed the honour and happy state of my Father *Adam* in his innocence. Againe, seeing God did make mee so wonderfull in my frame, so excellent in my Nature, I will therefore (with modesty and reuerence to God) esteeme my selfe. I will understand, and remember that God hath made me a creature of note, ordayned for holy endes, and made the mayster of infinite other creatures. I will remember that my soule is the diuine breath of God, my body

Resolution.

We must contend against our own nature.

How and for what wee ought to esteeme our selues.

How Christians  
should bee  
affected.

a Temple for his holy Spirite, I will therefore bend my endeuour to fashion the gouernement of my life (in some proportion) to this excellency of nature. I will hate the company and imitation of euill, because God hath created me good : I will value the prosperity of my soule, before the possession of the whole world : I will bee ialous of my selfe, and will carefully feare to giue entertainment to any euill cause, that may deprive or corrupt me: I will loue my owne saluation before all but God; because God did honour me aboue all but himselfe, in my creation. Thus may I lawfully (with religious modesty) esteeme my selfe. God did grace me in my creation, God will double that grace in my saluation. For this I earnestly expect, I pray.

Of Originall finne, the fail and  
apostacy of Man.

Chap 6.



Hen man was in the height of his prosperity, hauing all things requisite to make him both happy and great, and wanting nothing that might administer the fulnes of content to his desire : he is then suddenly (by himselfe) cast from these pleasures into a state most miserable, depriving himselfe and posterity, not onely of the pleasures, but of the vse-full necessaries of this life, and that which is infinitely more worth then the rest, the fauour & presence of God, which of it self (without addicion) is able to make the enioyier most absolute in his felicity. Thus in a trice ; was Man (the glory of Gods workmanship) by sinfull disobedience spoyled

Man did  
degrade  
himselfe.

Gods fauor  
the highest  
benefite.

A strange alteration.

A generall decay.

What bitter effects sinne causeth.

Adam being a compendium of all, brought destruction.

spoyled of his innocence; which when he wanted, his very nature then endured alteration; and hee that but late lie was made Lord of all the World, is now made subiect to all extremities. This one touch of sinne, being of that infectious nature, that (like a leprosie) it spreades ouer his whole nature; his body, his soule, his workes, nay his very affections are infected with this venome, his holinesse, innocence, and all his divine graces abandon his nature, not daigning to comfort in the fellowship of sinne. God (also) who had made him so wonderfull, and had so wonderfully earicht him with benefites, takes off the maiesty & ornaments he had giuen him, investing him with pouerty, and extremities of fortune. And whereas before hee had made him immortall, hee now makes him subiect to the stroke of death, and in this array, thus altered, hee excludes him his sacred presence: this sinne, branding not onely Adam with this disgrace, & these deformities, but himselfe and his posterity for euer, being all disgraced

graced from their innocence, and degraded from their excellency of Nature. Now would I challenge the best invention in the World, to describe *Adam* in the griefe of this alteration. It is not in the power of any mans inuention to doe it, there are not words, nay imagination hath not thoughts to conceiue it. For to fayle in the search of prosperity, is an admirable degree of griefe; but to be depriued is a torment, and doth require extraordinary patience. Thus much in generall.

In the fall and Apostacy of man, is principally considered these particulars. First, from whence hee fell. Secondly, to what hee fell: the infinite variety of questions depending necessarily vpon these two particulars; the which (of purpose) I contract, for order, and for the easie vnderstanding of the simple. First, is to bee considered, from what hee fell; and that was from the fauour of God, considered in the excellency and innocence of mans nature: in his large induments of grace, in his power, and in his possession of

on on all  
when hee  
sinned.

An vnutterable mea-  
sure of  
griefe.

Considera-  
tions in this  
argument.

First from  
what A-  
DAM fell.

plea-

**ADAM** had  
an absolute  
measure of  
pleasure.

Gen. 2.

Secondly.  
To what  
**ADAM** fel.

The mis-  
eries of this  
life.

**ADAM**, the  
parent of  
our cor-  
ruption.

pleasure : in all which respects, **Adam** (the first man) was so abundantly fauoured, as that his soule could desire no inlargement : God hauing giuen him so manie and so great demonstra-  
tions of his loue, as made him distin-  
guished from all other creatures. This  
doctrine is abundantly proued in the  
Chapters before of the Creation of  
man, and of his innocence: I will there-  
fore forbear to multiply arguments in  
so plaine a proofe. For the second, to  
what estate hee fell, this is familiarlie  
knowne in the experience of euery  
mans life; the most fortunate of euery  
mans lite, being full of the markes of  
this misery. For to understand our  
selues, is rightly to understand what  
**Adam** was in his sinnes; and the misera-  
ble change he endured by the alterati-  
on of his Fortunes, doth giue vs parti-  
cular knowledge in the misery of our  
owne condition. **Adam** our Father by  
generation, was the Father also of our  
corruptions; and wee his generation,  
deriuing our Substance and Natures  
from him, haue with them deriuued  
his

his sinne, and the punishment thereof; the which as they were insepara-ble in the nature of *Adam*, at, and after his fall: so are they necessarily descended downe vpon vs his posterity; the trespassse being in him from whom wee are all deriuied, makes that wee are all guilty of the sinne of *Adam*, and all deseruers of the like punishments. This is Saint Paul his iudgement. *Rom. 5.12.* wherefore as by one mans sinne entred into the world, and death by sinne, and so death went ouer all men: for as much as all men haue sinned. As *Adam* was, so are wee: such a father, such children. To know him, wee must view our selues, and to know our selues we must view him. The best way to understand our nature, is to consider it in *Adam*; but to understand his fall and the miserie thereof, it is palpably euident in the knowledge of our owne particulars, the torments of our transitorie life are sufficient arguments to perswade and resolute vs. Here I might spend much time in the repetition of much misery, and rip vp the wounds and sorrowes of our mor-

How wee  
are guilty  
by A D A M.

*Rom. 5.12*

ADAMS mi-  
serie is palpa-  
ble in our  
calamity.

The variable turnings  
of fortune.

Eccles. 40  
from the 1.  
verse to the  
twelfth.

*Adam's  
torment.*

tall life : the knowledge is necessary, but not in this place, beeing commonlie taught in the common experience of our liues, where the extremities of fortune, and her variable turnings, remember all men the miserable condition of sinfull man; there being no man but doth sometime taste the bitternesse of mortall life : all men being at all times subiect to all extremities. In the booke of *Ecclesiastes* c. 40. there is a catalogue of the miseries of mans life, all which happen to vs for the sin of *Adam*, because we are his sonnes, and were with him at the committing of his sinne. And this to *Adam* might iustly bee one torment in his misery, that by his sinne, hee did not onely deprive himselfe of the incalculable worth of Gods fauour : but also brought the like condemnation vpon his seede, and theyr seed for ouer, by his one sinne ouerthrowing the blessed estates of many millions of people, as if at one blow he would haue cut off the heades of a world of people. And doubtlesse but the sorrow for lecsing the fauour of God, *Adam* could not

haue

haue a greater then this, because there is nothing doth more moue griefe and pitty in gentle minds, then a compas-  
sion of generall calamities, especially when they are caused by their mis-  
fortune, that haue the gracc to pity them.

If I shoule vndertake to ranke the calamities of our sinnefull life, and report them in order as they are inflicted on man for the sinne of *Adam*, I shoule both ouercharge my selfe with much busynesse, and but write that which is dayly taught in the fortunes of euery mans life. I will therefore omitte the great number, and insist somewhat upon that which is the greatest in the number: and that is the displeasure of God, which is damnati-  
on, a misery infinite in time, infinite in torment; a judgement denounced against all men for the sinne of one man, because at the committing of sinne, all men were then personally present in *Ad-  
am*, and with him did both combine and conspire in the trespass. By sinne then did *Adam* bring a generall destruc-

Note.

The nature  
or compas-  
sion.

Gods dis-  
pleasure the  
greatest ca-  
lamity.

1 Cor.2.15  
22.

ction on his nature, and made himselfe  
and all men not onely subiect to death,  
but to an euerlasting death, causing an  
euerlasting damnatiō to inflict eternall  
and vnexpressable torments on the bo-  
dies; on the soules of men. It is not in  
my power to describe the torments of  
damnation; for as they are infinite in  
time, they are infinite also in their num-  
ber & greatness; there is misery without  
hope, torments without number, with-  
out measure, without end: they are a-  
bove our strength, aboue our patience  
to beare them: they are not vterable  
for number, not sufferable for torment:  
the very soule though eternall, is con-  
tinually wasted with that afflictio, nei-  
ther could it last in such extremities,  
but that God hath made it eternall. A-  
gaine, it is not onely infinit & eternally  
great in personall sufferings; but also in  
griefe & spiritual discontents & vexati-  
ons, the soule that is damned grieuou-  
sly afflicting it self with rage & intestine  
displeasure, when it considereth from  
what dignity it is fallen, and the honor  
and felicity it might haue had, if it  
had,

No man  
can describe  
at full the  
torment of  
the damned

How the  
soule is said  
to die.

Discontent  
the sickness  
of the soule.

had continued in the fauour and presence of Almighty G OD: it will also (enviuously) remember the prosperity of others, what glory, what happinesse they enjoy for theyr constancy and holy trauell: and that it selfe, and the damned shoulde haue had the same degrees of happinesse, if (like them) they had been constant and faithfull in theyr duety and seruice to G OD. And this is a greater torment to the damned then that which they shall endure in their personall afflictions; the remembrance whereof dooth so distract the very powers of their soules, as that (desperately) they inflict their owne vengeance, and execute vpon themselues the punishmentes of their condemnation. For (in our natures) we haue lesse patience, and more affliction, when by our owne default wee leele prosperity, then when for our desert, wee endure any personall punishment. This is the reward of Adams disobedience, that himselfe and his posterity did by sinne, disinherite

The na  
ture of our  
enemie.

Note.

The dam-  
ned soules  
inflict vpon  
themselues.

Note.

The reward  
of disobeedi-  
cence.

## The holy Pilgrime.

Death is  
the life of  
torment to  
the damned

Vnnecessa-  
ry know-  
ledge is vn-  
lawfull in  
diuine dire-  
ctions.

Note.

A dange-  
rous incon-  
uenience.

himselfe and his of the infinite treasure  
of Gods fauour, and did thereby pur-  
chase a life, whose dayes are consumed  
in vexations and miserable change, and  
whose end doth not end his misery, but  
renew and inlarge it with addition and  
perpetuity of torment.

This is the plaine and necessary  
knowledge of the fall of man from the  
state of innocence, in which argu-  
ment the ouer-curious wittes of men  
haue trauelled in the search of many  
intricate questions: the which because  
they are not necessary in the know-  
ledge of the ynlearned Reader, I  
thought them necessary to be auoided:  
for it is often seene that in discussing  
such secrets in Diuinity, as are not ap-  
parently proued by direct testimony of  
Scripture, but by a consequence of  
reason, and obscure argument, that al  
such trauell, doth rather occasion strife  
and doubt, then giue satisfaction to the  
modest and indifferent Reader. It is  
dangerous (also) in them of weake and  
slender iudgements to enter the search  
of such thinges as are not necessary to  
their

theyr saluation, because it is easie to deceiue their iudgement : for they grosse apprehend what is proposed them, and often mistake themselves in their opinion of reason, and then (like him that looketh against the Sunne) blind themselves with theyr presumption. I will therefore forbear to report the number of mens opinions, onely this may seeme of necessary importance, that whereas God did create man so excellent, and gaue him vprightnesse and innocence, a free will and power also to continue his innocence and happines , it is doubted whether Predestination and the decree of God, did ( necessarily) lead men to this apostacie, because all things that are and shall bee, are in Gods decree, neyther can any man do any thing contrary to the pleasure of Almighty GOD. To this I answeare , it is true that nothing is done against the will of God, he being able to command all occasions. The will of God (therefore) must bee thus vnderstood ; his will is cyther secret or revealed : his revealed Will is the Scripture, his

Predestina-  
tion.

Obieqt,

Answer.

Gods will  
how it is to  
be vnder-  
stood.

Gods act.

Gods con-  
sent.

God can  
receiue ho-  
nour from  
mens cuill  
actions.

How to un-  
derstand  
Gods de-  
cree.

secret will is his decree or secrete councell, and in this will, are all thinges that euer were: are or shall bee. This will is againe distinguished: for in Gods secret will, there is Gods act, there is also his consent: God doth personally in his owne Nature decree all goodnesse, as his owne act. God doth also consent, and suffer that euill bee done: but hee himselfe is not the doer: yet can hee glorifie himselfe in the sufferance of euill, and make it worke the purpose of his holy will. To apply this Doctrine to our purpose, before GOD created man, he had decreede euery circumstance, both in his Nature and Life: hee also did foresee the fal of man, and was content (for the secret woike of his glory) it should bee so. So that whatsoeuer was good in man, was in Gods decree as his act: whatsoeuer was not good, was in Gods decree, as his permission. If it bee demanded, why God foreseeing the fall of man, would not prevent it, and give Adam diuine grace to support him to such a question I would answere

answere with Saint Paul. who art thou  
that pleadest against God? shall the thing  
formed, say to him that formed it: why  
hast thou made me thus? verse 21. Hath  
not the Potter power of the clay? &c. and  
shall not God bee as powertull as the  
Potter? If he make vs for honor, we can  
not boast it, if for dishonour wee can  
not iudge him. This is the answeare that  
the Scripture giueth such questions. If  
God doe any thing, it should silence all  
question, and satisfie all doubt. Ther-  
fore, whosoeuer shall heare the iustice  
of God called in question, let him  
confidently answeare with holy Abra-  
ham: Shall not the Judge of all the world  
doe right?

Rom.9. 20.  
21.

Ier.18.6.

Gen.18.25.

The generall Use.

This Doctrine of the fall of Man,  
from his first state of innocence, doth  
remember all men, what the miserable  
condition of our nature is, what glory  
we haue left, & into what degree of ad-  
uersity wee are fallen: wee that were

The use.

By sin, not  
only God,  
but his cre-  
atures are  
made ene-  
mies.

A miserable  
alteration.

the most excellent of Gods creatures, are now the most miserable; prouoking (not onely) God to bee our enemy, but the creatures of God also, to hate and dread vs, because (for our disobedience) God did curse them: and that for our annoyance, God did suffer the goodnesse of their nature to bee altered, insomuch as they that before sin entred our nature, were our seruants, are now becom our enemies, & we that then were their Lords, and had power to commaund them, are now in the bondage of feare, and dread theyr power. For that supremacy and power & gouvernement, which *Adam* had ouer all the world, was conferred to vs that are of his posterity. He had it and lost it by sinnes, we should haue had it, but are preuented by sinne: sinne beeing the cause both in him and vs, why we are degraded from our dignity, and cast into this contempt and disgrace of fortune. Whensoeuer therefore God shall please to punish any mans prosperity, and to tempt his patience with the burthen of aduersity, his care must be

to

to search the cause of his affliction, and when he hath found the cause, to labor by all means to remoue it : for diseases are not cured before their cause bee both knowne and remov'd; and as the diseases of the body are not ingendered without their corrupt cause, no more our spirituall afflictions are not inflicted without their euill cause, which is sinne , the originall and continuall cause of all our euill. Thus ought Christians to iudge themselues, and to vnderstand the miseries of their life , to enquire at their owne hearts , and to search their owne actions , and theyr owne transgressions:for there (and but there) they shall finde the true cause of all misery. And not as doe the wicked and foolish, who when as they haue extraordinary discontents, or misfortunes, blame their Natiuities , and search the motion and coniunction of the starres and celestiall bodies, as if by their influence and constellation, their grieuous alterations were occasioned. Such fondnesse is ridiculous, and to little purpose,& they are much deceived,

who

Sublata  
causa, tolli-  
tur effectus.

Sinne the  
cause of  
euill.

A false and  
foolish  
order.

The na-  
ture of ho-  
linessse.

The An-  
gels dam-  
ned for sin-  
ning but in  
thought.  
**A D A M S**  
tempters.

All sinne is  
in Gods  
hatred.

who seeke for that farre off, which is to bee found (only) at home, euen in their hearts; in their sinfull natures, and in their sinfull actions. Againe, the fall of *Adam* from his innocence, because of sinne, doth instruct euery man in the knowledge of G O D S diuine nature; for G O D is so respectiuely holy, that hee will not entertaine familiarity and nearenesse with any Creature that hath the least touch or spotte of sinne. Therefore did he banish the Angels out of his presence, though they offended (as some think) but in thought. *Adam* also, though it was his first sinne, and not of his owne election, but doubly tempted by his wife and the Diuell; yet could not the holy presence of God endure him, but cast him out of paradise into misery and tribulation. Therefore ought all men to make conscience of all sin; and to feare the committing of the least; because there is no sinne, (bee it never so little) that G O D will dispence withall: but as himselfe, so is his affection, hee is holie without staine, without imputation, and

and his fauour towards them only, that with al their power endeuor themselus in all the workes of his commaundements.

Lastly, seeing the sinne of *Adam* did so deface the excellency and innocence of our Nature, as that the corruption thereof did descend from him to all posterity, this ought to abate the pride of all men, that no man dignifie or exalt himselfe in the pride of his nature: for all men are of one and the same nature; and all men in one, and the same condemnation: there beeing no power in any mans Nature to rayse himselfe to the dignity of Gods fauour; that beeing onely in the power of him that first created vs holy and innocent, who (againe) will restore vs, when wee faithfully spend our indeuours in holy action. Againe, it ought to moue all men to beare indifferent fauour to all the Children of God, and not to despise any, eyther for the defect of nature or fortune, but to pitty and commiserate common calamities; because there is no iudgement

Lastly.

A generall  
condemna-  
tion.

God onely  
powerfull  
in mans  
restoring.

How to vs-  
lue men.

of

How to  
judge calamities.

Gods fa-  
vour is gi-  
uen, and not  
deserued by  
any man save  
Christ Iesus  
only.

or punishment inflicted on any man, but it is generally caused by all men, all men hauing offended God with *Adam*, and all men (for that sinne of *Adam*) being subiect to all misery. For those calamities (and greater) are due to vs, though other men endure them; and those benefites which wee enjoy, and others want, we haue them not of desert, but of beneuolence from the fauour of God, who giueth them according to the pleasure of his will, without respect of person.

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### *Speciall application.*

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Seeing that *Adam*, who had such extraordinary induments of grace, and whose nature God had so adorned with excellency, as that hee delighted his company, and seeing that hee was innocent, & his nature vnstained with corruption or infirmity; did notwithstanding runne in contempt of Gods commandement, and thereby did purchase Gods indignation: I will therefore

fore be extraordinary carefull to withstand all prouocations that may tempt me to any sin. For my nature is much more easie to be tempted then his, his being in innocency holy, misse in corruption stayned: hee hauing power in himselfe to withstand his tempter; I ha-  
uing no power in my nature to resist, but rather an appetite and affectation to euill, ( naturally ) neglecting that grace which should make mee able to resist temptation. And because my na-  
ture is thus depraued, and that my owne blind directions would but lead me to condemnation; I will therefore (with humble confidence) implore the fauour of God, that his Spirite may giue me directions; and that his hands may support mee against the power of all temptations. For I know that my strength is but weakenesse; and if God take his hand of fauour from me, I shall fayle in the conquest of my tempters, and remayne their spoyle: for (if Adam in his innocency) was vanquished, I (in my sinne) cannot bee able to preuayle. I will therefore deny my selfe; and re-

We more  
easie to be  
tempted  
then ADAM

The depra-  
uednesse of  
nature.

How to  
preuent the  
power of  
temptations

We must  
first deny  
our selues,  
before wee  
can affy in  
God.

pose

pose my confidence in the strength of thy arme, for it is thou (O God) that sauest vs from our enemies, and putteth them to confusion that hate vs. Thus I shall practise against my spiritual tempters, thus I shall preuayle.

2.Pet.2. 4.

Againe, seeing God hath not spared *Adam* nor the Angels that sinned, who (in their natures) were much more excellent then my self, but (for their sin) gaue them ouer to condemnation: how much lesse will hee spare mee, if I continue in the committing of sinne, and endeauour mett my selfe with all diligence in godly exercise? I his (assuredly) shall make me fearefull to commit any sinne with consent or knowledge, but I will flie sinne, as I would death: because the seruice of sinne is certainly rewarded with death: sinne and death being inseparably vnted in fellowship: for the soule that sinneth must dye the death; and no soule dyeth but the sinnefull. Therefore (O my God) I will resort in my prayers to thy holy presence, I will earnestly intreate that thy prouidence may direct me in a holy course

The wages  
of sinne is  
Death.

Resolution.

couse to an holy end ; I will auoyde al acquaintance with sinne, I will hate it in my selfe, I will hate it in others, pit-ty their misery, & pray for their conuer-  
sion : I will professse my selfe a vowed enemy, and practise in that profession: thus I perswade , thus I am resolued. Lastly, seeing *Adam* and his posteritic were not cast into condemnation with-out hope, without mercy, as the An-gels that sinned were; but had a hope giuen him to be again restored to the fauour and blessed presence of God, by the righteousness of Jesus Christ, the Sonne of God: this admirable de-  
gree of the loue of God to mankinde , shall keepe all my actions in awe: and make mee carefully feare to offend my God, who hath so farre exceeded to mee in the fauours of his Loue. I will now (not onely) feare him because hee hath power to destroy mee: but I will feare him for the reuerence of his loue; and preferre his loue (euen,) bee-  
fore my soule, My meditations cannot present to my soule, a greater heauen  
of ioy, then to vnderstand my selfe to

Charity wil  
pitry misery  
wheresoeuer  
it be.

Man was  
not cōdem-  
ned as the  
Angells  
without  
hope.  
An admira-  
ble witnesse  
of Gods  
loue.

A filiall:  
feare.

To meditate God  
and his fauours.

*Exod. 32.  
32.*

be beloued of God, neyther can I haue more delightfull action, then to meditate his loue, and to loue him againe. For to loue him for the safety of our owne soules, is necessary: but to loue him for his loue (onely) is more commendable, and declareth a notable degree of Christian zeale. Thus did *Moses* loue the *Israelites*; thus Saint *Paul* the Iewes: and thus will I my God, by whom I was created, by whom I am restored.

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*Of the Morall Law of God,  
the ten Commandments.*

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*Chap. 7.*

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The morall law of God and the law of nature is all one.



He law of God, though it was not giuen to man with solemne promulgation, before the time of *Moses*, yet was there a generall

generall sense thereof giuen to *Adam* in his creation. For when God gaue him his nature, & endued him with the vse of reason & discourse, hee gaue him capacity to vnderstād his duty, the which duty is nothing else but the obseruatiō of the law of God. And therefore when *Adam* had transgressed the commandement of God, and eaten the forbidden fruite; the reason of his naturall soule could tell him his offence; and then his conscience iudging him, he was afraid, and hid himselfe from Gods presence. If we compare his sinne with the commandements of the Law, wee shall find it to be a direct breach of som, & a consequent breach of all. Gods first commandement saith: *Thou shalt haue none other Gods but mee:* Adams sinne doth contradict Gods commandement, and sayth: nay, but my wife and I will both be Gods for with this perswasion the Diuell tempted them, and they did eat. Againe, *Cain* the second man, he committed murther, and thereby directly broke the sixt commandement: which when God and his conscience

Conscience  
can preach  
the Law to  
them that  
know it not.

Exod.20.

Gen. 3.1.

Gen.4.13.

made him to vnderstand, hee made a desperate acknowledgement of his sin. So that the law being nothing but a reasonable duetie, which the Creature oweth to his Creator: there was therfore a generall knowledge of this law in the reasonable nature of man at his creation, and so in the succession of them of the old world, vnto the time *that the Law was giuen to Moses by the ordinance of angels.* The old world (the) from *Adam to Moses*, were not lawlesse & free from the seruice of law; but had the law of nature for their direction, which being grounded vpon reason, was euē the very same with the law of the x. cōmandements. The law then of the x. commādements before it was giuen to *Moses*, was in the ages before going commonly transgressed, and that law did both iudge & condemne them: the which law God gaue man when he gaue him his nature, euery man having the knowledge of this law in the naturall vse of his reason. This was the state of the old world before *Moses*, all sinned, and all were iudged by the law of nature,

*Gal. 3.19.*

The law of  
nature, the  
same with  
the law of  
the x. com-  
mandemēts.

The state  
of the olde  
world.

nature, the morall law, euен before the promulgation thereof in mount Sina, condemning the transgressions of men that were directly against the severall commandements.

Now when iniuity beganne to be strong in the hearts of men, and that their consciences became senselesse of sin, neyther would admonish, & iudge their transgressions, then God thought conuenient to publishto al mankind this law, binding the consciences of men to a dutifull obseruation of euery particular statute in that law, denouncing the iudgment of condemnation to al them that transgresse against the least branch or particle of those commandements.

A second reason why God ordayneſt the law, was that men might rightly vnderſtand themſelues, & therby know in what degree of holines they were, be-cause that men are often partial in their own iudgment, & willingly blind themſelues in the view of their own calamity. wherfore then ſerueth the law? it was ad- ded because of the trāſgressiōs, that by the law men may know wherein they haue transgressed.

G 3

A

The pro-  
mulgation  
of the law.

Reasons  
why.

Deut. 23, 10.  
Baruch. 4, 1.  
2. Reasons.

Gal. 3, 19.

3. Reason.

Esd 9.31.

The vse of  
the law.

Gal. 3.24.

4. Reason.

A third reason of the ordination of the law, is to prouoke men to indeuor themselves with all diligence to trauell in godly exercise, & to auoid both euil action and idlenes; the lawes giuing every man sufficient matter of imployement, wherin he is boūd to suspend his houres, his dayes, nay his life in carefull seruice, 2. Esd. 9. 31. *For behold I sow my law in you, that it may bring forth fruit in you, & that ye may be honored by it for ever*

A fourth reason of the Law, is, that by the feuerity thereof, wee might bee disciplined, and made fitte for the mercie of the Gospell; for the iudgement of the law will humble vs, make vs understand our misery, and prouoke vs to implore mercy. Therefore is the Law sayd to be a Schoolemaster, by whose directions wee are led to our salvation Iesus Christ. Gal. 3.24. *wherefore the law was our schoolmaster to bring us to Christ that we might be made righteous by faith.*

Lastly, the law was giuen for the glory and maiesty of God, that all the world might bee iudge of his infinite mercy to mankind: In this respect, that

that notwithstanding, all men are judged, and condemned by the law of nature, and by the law of his commandments: yet in the greatness of his loue, he is content to forgiue the trespass, and the iudgements; and finally to entertaine these transgressors his enemies, into the bosome of his mercy; giuing them mercy for iustice, and life when they deserued death with extreinuty. *Rom. 5. 20.* Moreover the Law entered thereupon that the offence should abound, neuerthelesse where sinne abounded, there grace abounded much more, *Verse the 21.* That as sinne had raigned unto death, so might grace also raigne by righteousnesse unto eternall life, through Iesu Christ our Lord. And this is an admirable degree of loue in the person of God, that hee will descend his Maiesty to miserable, wretched, nay, sinfull creatures, and exercise his mercy, in restoring and aduancing vs, that haue abounded in transgressions. For these causes was the Law deliuered, God commaunding euery mans absolute obediencie vpon the forfeiture of his

Gods admirable mercy.

*Rom. 5. 20,*

*Vers. 21.*

*Note.*

Deut. 27. 26

The matter  
of the com-  
mandements.

soule to the paines of euerlasting con-  
demnation.

In the law of the ten commaunde-  
ments, is to be considered the substance  
which is the matter of the law; and the  
circumstance, which is the manner of  
delivering it. The matter is contained  
in ten commandements, the first four  
directly instruct vs in our duty to God;  
the sixe latter our duties to men. This  
learning of the commandements, how  
to vnderstand, and how to diuide them,  
is in the knowledge of every Childe of  
carefull education, it being commonly  
taught at the catechizing of Christian  
children. I shall therefore spare the  
large trauel this Argument requireth,  
and refer the desirous Reader to the  
learned expositions of other men. In  
the manner of giuing the Law, we may  
principally consider these circumstan-  
ces. First, the principall giuer of the  
law, God. Secondly, the seruants atten-  
ding this office, the Angels. Thirdly  
to whom it was giuen, *Moses*. Fourth-  
ly, for whom, for the chilciren of *Israel*,  
then the people of God; and by conse-  
quence

I

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3

4

quenee to euery people that professe themselves his seruants. These are the maine particulars in the circumstance of giuing the law. First, God hee was the principall author of this worke, to give it countenance and authority: for who dare quarrell his Worke, and the operation of his hands? Therefore did God himselfe speake all the wordes of the commandements; hee also spoke in a terrible and fearefull manner, to gaine the busynesse reverence, and a fearefull estimation: he spoke in the hearing of the people, that they might know it vvas Gods owne act: and to prevent the distrust they might haue of his seruant *Moses*. Secondly, the Angells they attēnd this holy seruice, to declare the most excellent Maiesty of God, who in all his occasions is serued and attended by an infinite number of that excellent Nature. Againe, the Angells were there, because they are most desirous of the good of mankinde: and doe willingly attend the seruice of our saluation: Having ioy amongst themselves in heauen,

i God the  
giver of the  
Law.

Exod. 20.1.  
Exod. 19.19

Exod. 19.9.

Secondly,  
The angels  
attēnd at  
the giuing  
of the law.

Heb. 1.14.  
Luk. 15.7.  
10.

at

Gal. 3.19.

Thirdly,  
The law  
was giuen  
by Moses.

Exod. 30.19

Note.

at the conversion of a sinner. They were there also to bee witnesses betwene God & his people, that the covenants might remayne established for ever. And therefore sayeth Saint Paul, *The law was ordained by Angels in the hand of a Mediator:* not that the Angells did principally giue the Law, and appoint the covenant, but that the seruice was onely attended by their holy Ministrations. Thirdly, the Law was giuen by *Moses;* that is, God gaue it *Moses* to giue the *Israelites*, because the spirite of God had so sanctified *Moses*, that hee was able to stand in the presence of God: the which the host of the *Israelites* could not do, but became astonished, and exceedingly afraid at the voyce of Gods thunders. And therefore they desired *Moses* that hee would negotiate for them, betwixt God and them, they being not able to endure the presence of his Maiestie. Againe, it was giuen by *Moses*, because God would honor him aboue the rest of his brethren: he having been most industrious & constant in the seruice of God. And therefore as God

God had giuen them deliuernace out of Ægypt, by the hand of Moses, so would hee giue them by the hand of Moses the couenants of his euerlasting loue, and deliuernace from the bondage of sinne: all which grace was promised vnto them that would liue within the compasse of these lawes, and is now giuen to them that faithfully endeuour, though they fayle in the maine performance: *For the Law was giuen by Moses, but grace and Truth came by Iesus Christ.*

*John. i.7.* Lastly, the Law was giuen (by name) to the Israelites; but in the purpose of God to all men, all men beeing vnder the bondage of the Morall law of God, and the Law being able to iudge and condemne all men. It was (by name) giuen to the Israelites, because then they were the choyce and select people of God; for whome hee had done his wonders, and to whome hee had promised a faire inheritance. It is also deriuied downe vpon vs, and vpon all posterity, all men hauing entred couenant with God, to endeuour themselves, in the faithfull keeping of the com-

The pro-  
mises of the  
law are now  
gained by  
the Gospell.

Ioh. i.17.

Fourthly,  
The Law  
was giuen  
Israel.

The Law  
was deriuied  
downe on  
vs, & not to  
the Jewes  
only.

*Observations in the Law.*

*An impossibility in the strict performance,*

*Act. 15. 10*

*Gal. 2. 16.*

commandements of the law. All these circumstances, are necessarily considered in the manner of Gods deliuering the law. From this may bee generally obserued, that God in all his actions hath principall respect to holinesse, and that no prophane circumstances assist him in his actions, but as himselfe is most holy, so his delight is in holy actions, and hateth al prophanation both of matter and circumstance. In the law may be generally obserued, first an impossibility in the precise performance thereof, no man beeing able (without fauour) to make an euene reckoning with the Law: the Law being able to conclude vs all vnder sinne. It is an Argument of Saint Peter, *Acts. 15. 10.* Now therefore why tempt yee God, to lay a yoke (that is the performance of the law) on the Disciples necks, which neither our faither nor wee are able to beare? Saint Paul also to the Galath. concludeth an impossibility to be iustified by the law: *By the workes of the Law* (saith he) *no flesh shall be iustified.* So that no man ought to repose his iustification in the law, yet euery

euery man ought to endeauour his vtmost performance. Secondly, Men are iudged by the law to bee guilty, and deseruers of eternall damnation. This generall iudgement of the Law against all flesh, dooth conclude all men in the state of damnation, no man being able to deliuer himself from this iudgment, before the Law be fully satisfied : which could not bee done by other meanes, then by the righteousnesse and death of Iesus Christ the sonne of God, and the redēemet of the world.

Secondly.

Gal.3.22

All men are  
iudged by  
the Law.

Gal.4.5.

The generall Vſe.

This doctrine of the severity of the law of God, hath this double generall vſe. First, in the person of God, it declareth what wonderfull desire hee hath for the good of his people, in that hee daigneth in the power of his Maiesy to present himselfe with man, whome before hee had (for his sinnes) cast out of Paradice, and from the

The vſe.

*Observations in the Law.*

*An impossibility in the strict performance.*

*Act. 15. 10.*

*Gal. 2. 16.*

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Gal.3.22

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*The generall Vſe.*

This doctrine of the ſeruerty of the law of God, hath this double generall vſe. First, in the person of God, it declareth what wonderfull desire hee hath for the good of his people, in that hee daigneth in the power of his Maieſty to preſent himſelfe with man, whome before hee had (for his ſinnes) caſt out of Paradice, and from the

The vſe.

Gen. 3.11.

Deut. 5.2.

Deut. 5.29,

the fauour of his presence, and to con-  
stitute such ordinances, and such lawes  
as might direct them that were desirous  
to please God, the way and meanes of  
his fauour. For howsoeuer no man can  
so obserue the ordinance of the Law as  
thereby to be righteous, and to deserue  
the promise; yet did God accept the  
faithfull endeouours of men, and supply  
their defects by the grace and opera-  
tion of his holy Spirite. And therefore  
at the deliuering of the Law, when the  
Israelites promised *Moses*, that they  
would doe whatsoeuer G O D should  
command them: God seemeth to ex-  
presse a passion of his loue, & to require  
lesse then the law; for the law coman-  
ded a precise performance vpon paine  
of damnation, but God promiseth the  
blessing of his fauour to all them that  
zealously endeavour to keepe the Law:  
Therefore sayth God to *Moses*, O that  
there were such an heart in them to feare  
mee, and to keepe all my commandements,  
that it might goe well with them and  
with their childeſ for euer. And this doth  
preuent and obiection, which all men  
might

might make that are disobedient against God and his law : for else they might thus obieet; that seeing the law of God doth require a greater dutie then is in any mans performance, and that seeing the law doth condemne all them that faile in the least particular duty of the law : therefore God might seem to be mercilesse in the seuerity of his Iustice ; and their labour fruitlesse to attempt that which was vnpossible. Both which are wickedly false ; for though the law condemne euery man, yet God that made the law is aboue the law, and doth often graunt his dispensation, and pardon them whom his law condemneth. Secondly, though no man can performe the law, yet all men may endeuour it, the which endeuour (beeing faithfull and industrious) is accepted of God, as if it were performance. And this doth take from all men, all matter of argument, whereby they would excuse their disobedience, and neglect : for (as I haue said) though no man be able to doe the law, yet all men are able to endeuour it.

And

Obiection.

God is  
mecifull, in  
his seuerest  
iustice.

Answeare.  
God is a-  
bove the  
law, because  
he made it.

He that en-  
deuoureth  
the law,  
hath the  
promise.

Men may  
not presume  
on the liber-  
ty of faith.

A fruitlesse  
faith profi-  
tereth no-  
thing.

Christ hath  
not destro-  
ed the lawe,  
but quali-  
fied.

And this doth necessarily admonish the christian people of these times, who presume ouer-boldly on the liberty of faith, that because Christ Iesus the Sauiour of the world, hath satisfied the Law, and wrought righteousness to all them that shall faithfully beleue, and apprehend his merites; therefore they despise the workes of the Law, (holy and charitable exercise) & repose them selues on the bare confidence of faith onely. The which being altogether fruitlesse in the workes of the law, is but presumption and a vain confidence, & will (dangerously) deceyue all them that affy therein. For though Christ Iesus hath abolished the ceremoniall Law, & satisfied the iustice of the morall Law (the which is auailable to all them that shall bee heires of saluation) yet his righteousness in obseruing the Law, doth not destroy the substance of the law, and make it vse-lesse; but doth rather command our imitation; that as he hath performed the law in all righteousness and sincerity, so wee should endeouour a strict imitation of his ver-  
tuos

tuous doing: for such faith onely hath the benefite of the righteousesse of Iesus Christ, as is approued by the testimony of holy life, and hath the witness of vertuous liuing. Therefore it doth needfully behoue all men carefully to endeouour in the exercise of the law of God: for though no man can be iustified by the workes of the Lawe: so no man can declare and approue himselfe to be iustified, but by the workes of the law. Againe, the knowledge of the law of God, may giue euery man a true vnderstanding in the state of his life, whereby to know in what condition hee standeth, whether in the fauour or displeasure of almighty God: for the law is Gods revealed will, to which al men owe conformity vpō grievous forfeit. And therfore whosoever shall examine the behauior of his life, and compare his seueral committings and omittinges with the duties of the Law, (for so ought all do) shall be well able to vnderstand, and judge himselfe: for the law is the parterne of our liues, to which we ought to square our actions:

Works the  
testimony  
of faith.

Note.

By the sentence of the law we may judge our selues.

The Law a  
panterne of  
a Christian  
life.

How the  
Law doth  
humble vs.

Christ, the  
Physition  
of soules.

so that when we finde a dissimilitude betwixt the Law and our liues, we can not but judge our selues disobedient, and rebellious to God and his law, and (consequently) to forfeite our soules to the state of condemnation. This iudgement ought to cause a humiliation; and so it will in them whom God shal make gracious. Who when they know their soules to be in the disease of sinnes, and that the Law doth wound them with guiltinesse, and that themselues haue a naturall pronenesse, rather to cause then to cure theyr infirmities: this maketh them to deny themselues, and theyr owne power, which is but weakenesse; and with humblenesse to resort to the mercy and merits of Iesus Christ the Sonne of God, and the Physition of our soules, who onely hath been able to satisfie the iustice of the Law, and who onely hath been able to worke the redemption of Mankinde: and to reposse them of Gods fauor, who had lost it by theyr transgressions. And this our Redeemer hath done by assuming our nature, bearing our sins,

satisf-

satisfying our contemps, and finishing  
our neglects: who (in our nature) hath  
fulfilled the law for vs, that could not:  
who hath victored sinne, and made a  
conquest of hell, and by his death hath  
slaine death, which (but for him) had  
seized our soules into euerlasting con-  
demnation. Thus will the knowledge  
of the Law admonish, thus remem-  
ber vs.

Christ hath  
fulfilled the  
law for vs.

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*Speciall application.*

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This knowledge presents my soule  
with matter of serious Meditation:  
wherin I may haue a full view of the  
miserable condition of my life: what  
strength is in my nature, what inde-  
avour in my actions; for when I finde an  
impossibility of my dutifull & strict o-  
bedience to the law, I shall then acknow-  
ledge my defects, & the corruption of  
my nature: when I examine the parti-  
culars of my life, and compare them  
with my duty, I shall acknowledge the  
neglects of my indeuours: and that I

Speciall ap-  
plication.

The effects  
issuing from  
the medita-  
tion of the  
law.

In the re-  
probate.

In the regen-  
erate.

haue fayled, not onely in the mayne performance of the law of God; which my nature could not, but in my desires and carefull endeouers to doe well, which my nature might. And from this meditation doth (necessarily) follow, one of these two effects. In the reprobate and gracelesse, it causeth desperation and a hopeles distrust of their saluation; for when the diuell and their Consciencies expose before them the Iustice of G O D, the seueritie of his Law, and the infinite measure of their offence, the extreme terrorre and sence of their wickednesse, dooth so confound their vnderstandings, that often they execute vpon themselves torment & death, despising & despayring of Iesus Christ; in whom if they had reposid trust, and had belceued and apprehended his righteousness, their sin had not beene imputed, neyther had their soules perished. But in the children of grace, this meditation dooth produce a contrary effect: for when they (by the law) understand the misery wherinto their sinnes haue brought them, it cau-

causeth a wonderfull degree of feare, but not desperate. For though the diuell present their sinnes in most vglie formes, and vrge them to a desperate apprehension: yet the Spirite of God (in them) doth withstand this temptation, and giueth them holy motions to devise the meanes of their saluation; presenting them (in their spirituall sorrowe) with Iesus Christ as he was crucified; then giuing them grace to vnderstand the mystery of his death, and the promise of the imputation of his righ-  
teousnes: which whē the grieved sinner understandeth, he allayeth his sorrow, & affyeth in the merits & mediation of Iesus Christ his Redemer. Thus the law produceth a contrary effect in contrary spirites: it damneth the reprobate without hope; the elect it condemneth, but iinstruceth also and giueth hope: them it iudgeth without mercy, these it admonisheth, and is theyr Schoole-maister, to bring them vnto C H R I S T. Therfore, though the law condemne mee, it shall not condemne my hope: for though I cannot my selfe

God sup-  
porteth his  
elect against  
temptations

The differ-  
ent effects of  
the Law.

Resolution.

The worke  
of faith.

Christ hath  
freed vs frō  
the iudgement  
of the law.

To whomc  
repentant  
sinners  
should re-  
sort.

performe the righteousnesse of the law; yet there is one hath done it for mee, my Lord and my saviour Iesus, in whom I repose hope, and respire new life, because I know that his righteousness is mine by imputation: and that my sinne was nayled to his Crosse, and suffered death (with him) when hee wrought my redemption. I will therefore enlarge my loue (without limites) to this my Sauiour, who for my saluation hath beene pleased to vndergo so great a trauell. I will admire the admirable degree of his loue, that for my sake did descend his Maiesty to take/and dignifie the basenesse of my nature. I will with vnspeakable ioy meditate his most holy sufferings, whereby I am released from the condemnation of the Law. I will despise my selfe and my own vnrigheteousnes, & apprehend him the staffe of my confidence. I wil neuer despayre hope, because I know that my saluation liueth; but in all the extremities of my life, and in all the sorrows of my conscience, I will resort to Iesus the Physition of my soule, I will enquire

Where to  
find Christ.

How to im-  
plore his  
favours.

How to ap-  
prehend him.

quire for him at the mercy of his Father, I will enquire at his owne righteousesse, I will seeke him in his holy sufferings, I will seeke him on the crosse of his death; and when I haue there found him, I wil expose my gracie and implore his fauour, I wil shew him what the law hath done vnto me, what wounds, (and how dangerous) it hath giuen my soule; I will confess my sinne, and profess my faith. - I will promise also to correct the errours of my life, I will carefully endeuour every circumstance hec hath comman- ded: and beeing thus rectified in my resolution, I shall reach my hands offaith to my saluation, apprehend him, and apply him to my wounded soule, and by this blessed meanes sa- tisfie the law, and restore my Soule.

H 4 of

*Of the accusation of Con-  
science.*

**Chap . 8.**



Very man that would  
preuent the dreadfull  
danger of Gods gene-  
rall judgement, must in  
this life while hee hath  
time, arrest his own soule, examine his  
particular actions; and by the euidence  
of his conscience, iudge himselfe and his  
transgressions against the law of God:  
for as Gods iudgement doth begin at his  
house, because his principall care is for  
his owne; so should men iudge them-  
selues, and haue principall care to ex-  
amine their own particulars. And as S.  
Paul sayth, I.Cor. 11. 32. when we are iud-  
ged we are chastned of the Lord, because we  
should not bee condemned with the world:  
so likewise wee must iudge our selues,  
lest we be condemned with the vworld

For

Conscience

I.Pet. 4. 17.  
Prov. 11. 3.

I Cor. 11.

32.

Judg. 27. 8.

For as the Israclites, because they wanted Judges, became Idolaters: so our liues when they are not examined and iudged by our consciences, we become remisse, disobedient, and Idolatrous, and desperately run on with lawlesse appetite, in the common and curious committing of sinne.

And this necessary iudging of our selues, is well knowne to our reasonable soules; vvhoe, vwhen vvee haue committed sinne) prouoke our consciences to accuse and iudge vs, as if without this iudging of our selues, we could not preuent the iudgement of God: which would proue much more terrible. The manner of this iudgement is thus: whē the spirit of God shal moue in any mans heart, a desire to vnderstand themselues, the soule assembles the powers of his vnderstanding, and exerciseth the seuerall faculties in seuerall assignments, and vwithin himselfe (by meditation) can frame the order of a Court. The man, bodie and soule, hee is the Prisoner at the Barre: hee is also the witnisse and

By iudging  
our selues,  
we preuent  
Gods heavy  
iudgement.  
The manner  
of iudging  
our selues.

Conscience  
our accuser.

and the judge, the matter of his indictment is sinnes; his conscience is his accuser, his memory doth produce the witnessse, his iudgment doth denounce the sentence, and the Diuell attenedes the execution. Thus are the faculties of the soule disposed in iudging of it selfe: the soule against the soule producing the Law, prouing the forfeit, and vrging the penalty.

Now that which hath most busie care in this spiritual & most serious examination and iudgment of our selues, is the conscience, by which the soule hath true vnderstanding in what condition it is; and by whose authority the iudgement of that spirituall Court is swayed: the conscience giuing testimony of all our actions, good and euill, whereby our iudging part is directed (without error) to make a iust proceeding without all partiality. And therefore saith the Wise-man. *Blessed is he that is not condemned in his own conscience:* for if there be any iust matter of condemnation against vs, there is no fauour can bribe our conscience, but that will to our selues

selues accuse our selues of euery sinne, and reduce to memorie, many of our sinfull actions, which but for our conscience we could not remember. And therefore the Scribes & Pharisees that brought the woman taken in adultery, to Christ, and demanded what iudgement shée deserved, were remembred and accused by their consciences of their incontinence (whereof they seemed to be innocent or ignorant) when as Christ sayde: *Let him that is without sinne, cast the first stone at her.* So that they that were so busie in the condemnation of another, were condemned themselues by the testimonie of their owne consciences: their consciences making them apply their accusations to themselues, which but then they had vrged against another. And doubtlesse it is a wonderfull degree of power the conscience hath in the spirituall tryall of our soules, in these two respects. First it knoweth all our sinnes, no man being able to hide from the knowledge of his conscience, any sinne, no not his most secret sinnes. Secondly, it spa-

John.8.9.

Ver.7.

The spiritu-  
ali power of  
the consci-  
ence.

Second'y.

Rom. 2.15.

Our con-  
sciences shal  
reprove vs  
in the day  
of iudg-e-  
ment.

spareth no man, neyther any sinne, but without respect of any it vrgeth all sin, against all maen, our very thoughts having no priuiledge, but cuen their saines are both in the knowledge and in the hatred of conscience. Therfore, sayth Saint Paul: *Their conscience bearing witnessse, and their thoughts accusing one another, or excusing,* Rom. 2.15. And Almighty God when hee shall gather together all flesh to iudgement, and expose before the Angels and Saints the seuerall actions of euery mans life, whereby they may bee iudged (accordingly) eyther to mercy or iustice, he hath deuised (in his wisedome,) that every one shall haue a witnessse in himselfe, ( which is his conscience,) the which in our life time doth register both our good and euill actions, and at our judgement doth witnessse & declare them. And therefore the Holy Ghost calleth the conscience a Booke, euery man and woman hauing one, wherin is writ a true story of euery circumstance, of euery particular action, of euery mans life. And these bookes, these

these consciences are they that giue euidēce for, and against our soules at the barre of Gods generall iudgement, Reuel.20. 12. *And I saw the dead both great and small stand before God, and the booke was opened, that is, all mens consciences, wherein was writ the report of al their actions.* Thus wee see what the office of our conscience is, both in respect of our owne spirituall iudginges, which is our reformation; and in respect of the generall iudgement of G O D, which must be to euery one, cyther eternall saluation or damnation. Now the maner that conscience vseth in this ministratiō; and to understand this, we must remem ber first this generall doctrine; that all men generally haue a conscience, the which G O D hath vnted inseparably to our reasonable Natures. And ther fore not only they that are of christian beleefe, and haue the rules of religion to teach them; but men merely natu ral, and ignorant of diuine Wor ship, suffer the affliction of their offendēd conscience, which though it be in

Reuel.20. 12.

The maner  
of the accu  
sation of  
conscience.

All men  
endure or  
shall endure  
the griefe of  
conscience.

Reu. 20. 12.

The difference in the conscience of Christians and Infidels.

a farre inferiour degree to that of vnderstanding Christians; yet doth it (in some proportion) exercise a iudgmet on the soule, and doth both remember and terrifie them that grossly offend against the law of nature; which to them is the law of reason and religion. This is proued by that place of Scripture I before alledged: That the Bookes of all the dead were opened; the word (all) excluding none from the accusation of conscience. All then are afflited by conscience, but not all alike, nor all alike effectually. The Infidels that know not God, but onely as they are taught by the wisedome of nature, haue a conscience; but it remembers the offender his great sinnes onely, and that sparingly and with fauour. A christian conscience is more seuere, for it remembers all men, all sinnes, without fauour, without exception. There is this difference also; that of Infidels and wicked men doth often remember the offendour his sinne, but afflicts him not, neyther prouokes him to repentence: but the conscience of Christians

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ans doth fearfully remember sinne, and doth wound the soule of the offender, with sorrow and spirituall griefe; making him pursue the meanes of his owne reformation, and hate the cause for which his conscience doth so afflict him. And this is the difference betweene the conscience of a Christian and an Infidell. Among Christians also, there is great difference of Conscience : For as in the common number that profess the Christian religion, the greater part is (by much) the worse; the true worshippers of God beeing onely a few choyce particulars, drawne out from an infinite number of people: so also, though all that haue Christian name, profess to haue a Christian conscience, yet their conscience is no better then their Christianitie : onely a bare name, whereof they haue no spirituall comfort nor vse. Conscience in the Reprobate is eyther silent or outragious : the silent conscience of the Reprobate is, when custome and long continuance of sinning, doth dull the sence of conscience; and this is when men

A Christian  
conscience  
euer hath  
griefe.

The diffe-  
rence of con-  
science a-  
mong Chri-  
stians.

Gods num-  
ber the leſſe.

The con-  
science of a  
reprobate.

men giue ouer themselues to commit sinne with affectation and appetite, and oppresse their consciences with the multitude of their committings, so that such conscience doth not remember vs our sinne; but when it is assisted by exterrnall demonstrations. Such a conscience had *Saul* the reprobate king, who prosecuted his sinfull intentes against holy *David* with all his endeuour: yet when *David* gaue him that notable demonstration of loyalty, shewing him by directe evidence, that God had shut him vp in his power; and notwithstanding hee had saued the life of his enemy, that sought his destruction. This notable testimony of *Davids* good conscience, did stirre vp the dead spirits of *Sauels* euill conscience to acknowledge his sinne, and (for a time) to forbear and repent his vninst vexations: The outrageous conscience in the reprobate is when the conscience hath (for a time) been silenced, and hath giuen the sinner an unchaste liberty in his vngodliness; yet so, as that once apprehending the knowledge of his sin, and knowing

the

1. Sam. 24,  
12.

Verse 18.  
The outragious  
conscience of  
the reprobate

the state of condemnation wherein it  
is, it breaketh out into a violence which  
wanting moderation, vrgeth the sin-  
ner to execute vpon himselfe some  
desperate vengeance. Such was the  
conscience of *Iudas* the traytor, which  
slept all the time he was plotting and  
practising his treason: but when his sin  
was brought into act, then his consci-  
ence (though euill) did vpbraide his  
sinne with such violence, as made the  
griefe vnsupportable: and the Tray-  
tor (not able to endure the torment  
of his conscience) thought (as *Cain*)  
that his sinne was greater then the mer-  
cy of God, and so desparyring mercy, lie  
desperately hanged himselfe. Such are  
the consciences of the reprobate: their  
conscience is sleepie, and doth reproue  
but seldome: yet when it dooth reproue,  
it is then most terrible, and  
without all comfort. And though  
in this life they neuer afflicte for sinne,  
but seeme senselesse and dead in theyr  
appointed offices: yet at the day of  
iudgement, when the booke of euerie  
mans conscience shall bee opened, then wil

## Desperati- on caused by a violent conscience.

Iudas.

A dog  
comical

Caine.

Mat. 27.3.  
45.

Rev. 20. 12.

their consciences that in this life have  
beene most silent, bee most lowd and  
terrible in their accusations, denoun-  
cing iudgement, and inflicting a grea-  
ter torment on the soule, then the  
damned can haue patience to beare:  
*This is the office and end of an evill con-  
science.*

Wisd. 1710.

A good  
conscience.How God  
moueth the  
conscience.

Now the conscience of the childe of  
grace is in full opposition to the con-  
science of a reprobate: for when God  
shall please to call his seruants to a  
knowledge of himselfe, and to a detec-  
station of sinne; the grace of his holy  
Spirit moueth in the heart of such a  
one, and first awaketh the conscience,  
and giueth it sence to understand the  
calamity of the Soule; and Spirit, to re-  
proue and admonish it in needfull di-  
rections. And this grace of God, giuing  
the conscience sence to understand sin,  
and Spirit to reprooue it; is the first de-  
gree of our reformation, and the pre-  
paration to our spirituall conuersion:  
G O D himselfe beeing the prime and  
principall Author thereof. This begin-  
ning of the grace of God spreads it self  
into

into very large proceedings; for when our conscience is once touched with this godly desire to examine the errors of our life, God doth not there leave vs, but giueth vs a continuall assistance, to finish that needfull care, without despayre; without fainting. The manner may bee thus considered. The conscience (beeing instructed by grace) vnderstandeth that the soule is in danger of Gods iudgement: this knowledge causeth a desire in the soule to examine the particulars of our life: then doth it compare our severall actions, with the severall duties of the law, and thereby is made euident the many and great defects of our life, and that therfore our soules and bodies are guilty, and stand in the danger of condemnation. From this knowledge dooth arise the griefe of a wounded conscience: for the Statute lawes of God condemning vs for the trespass of our liues; the conscience then (whose office is to accuse, or excuse) upbraideth our sinne, and denounceth the judgement of the law against vs, which

When God doth stirre our conscience, it continueth that holy motion to our reformation.

The manner how a good conscience worketh.

The cause of the griefe of conscience.

Note.]

The guilty  
soule like a  
condemned  
felton.

is eternall damnation. And in this case wee may compare our soules to fellons at the Barre, who hauing pleaded guilty, and receyued the sentence of the Lawe, abandon all hope, and onely prepare themselves for the stroke of execution : yet the soueraigne Judge, being pleased to descend mercy to these poore condemned Prisoners, offers them the benefite of their Clergie, promising mercy to all them that shall bee able to reade the lines proposed them. So our soules beeing arrested for sinne, and standing at the barre of our owne iudgement, beeing accused by conscience, and hauing the Law against vs, to condemne vs ; wee are then in a much more grieuous condemnation then fellons, because they feare but a temporall death, but we eternall. Neither can wee (more then they) free our soules from these extremities, vntill GOD (who is the Judge of all the world) shall please to offer mercy, and the benefite of his Clergie; which is nothing else but the storie of

of the meritorious sufferings of *I E S V S* the Lambe of *G O D*, which storie is written in spirituall Characters, vpon the Crosse of his death. And this booke] (the spirituall crosse) beeing writte with the bloud of the most righ-teous, God presents to all the world, all the world (in respect of themselfies) beeing guiltie, and condemned: promising Remission of sinnes, (a gene-rall Pardon,) to all them that with theyr eyes of Faith, shall reade this booke of life, and apprehend and apply (*I E S V S*) the contents therof to their salvation.

Thus (and but thus) is it possible to quiet the trouble of a grieved conscience, the conscience being never satisfied for sinne, before the Justice of God be satisfied, by the apprehensiue righ-teousnesse of Jesus Christ.

And therefore saith Saint Paul; (*Beeing then iustified by Faith,*) wee haue peace towards *G O D*, through our Lord *I E S V S C H R I S T*. Rom. 5.1. And thus farre I haue proceeded in the first part of this Tract, viz. the death of man:

Christ the  
booke of  
life.

How to  
quiet the  
trouble of a  
grieved  
conscience.

Rom. 5.1.

The con-  
clusion of  
this first  
part.

for the whole passage of the old Testament, from the Creation of man, to the incarnation of the Sonne of God, doth onely humble vs with the knowledge of our own vnworthines, & therby make vs fit to apprehend and apply the righteousnesse of Iesus Christ: for before wee can liue to God, wee must dye to our selues: neyther is there a spirituall regeneration, where there is not first a spirituall mortification, And where grace would enter, sinne must voide, for he that would follow Christ, must deny himselfe. And therefore let no man presume to apprehend the mystery of the righteousnesse of the Crosse of Christ, before hee hath reformed his actions, quieted the clamor of his conscience, and viterly denied the strength of his owne nature. For how shall hee beare the Crosse of Christ, that is laden with his owne infirmities? or how shall hee be benefited by the promises of the Gospel, that doth not first judge himselfe by the commaundements of the law? For hee that knoweth not his disease, seeketh

No man  
can bee able  
to apprehend Christ  
before his  
conscience  
hath thus  
prepared  
him.

keth no physick; and Christ came not to call the righteous, but sinners to re-pentance.

*The generall Vſe.*

This doth admonish al men careful-  
ly to watch the behauour of their liues;  
for if the conscience of euerie man be  
a booke, wherein is writ the recordes of  
all his actions, good and bad; and that  
seeing this booke must bee read at the  
day of iudgement in the audience of  
all the world, before God, and before  
his holy Angels and Saints, what ma-  
ner of men ought all to bee in godly  
conuersation? This ought to moue in  
euery one a double care. First, that  
they auoid (carefully) all vngodliness,  
both in thought and action; whereby  
they may suffer disgrace before GOD  
and all his Creatures, at the generall  
iudgement, when the booke of theyr  
conscience shall bee opened to euerie  
ones eye. Secondly, it cloth perswade a  
diligence in all godly exercise; and  
that

The vſe,

Reu. 20. 5. 8

First.

Secondly;

There is no  
ambition  
lawfull, but  
the coue-  
tous desire  
of heauen.

The booke  
of con-  
science cannot  
be defaced  
but onely  
by the pre-  
cious blood  
of Christ.

that all men contend (with an holy e-  
mulation) to excede in godly action:  
whereby they may receive applause,  
and generall reputation in the general  
assembly of God and all Creatures. For  
as in the affayres of earth, men covet  
most desirously to gaine reputation &  
generall name, because it argueth an  
extraordinary degree of desert in him  
that hath it: so in contending for this  
spirituall Garland (Heauen,) it cannot  
but be an extraordinary degree of con-  
tent, and spirituall pleasure, to bee na-  
med in the ranke of best deseruers.  
And as malefactors that suffer pub-  
like punishment for their offence, e-  
steeeme the shame more then the paine  
of theyr corrections: so ought all  
men to feare the shame they must en-  
dure, if theyr conscience disgrace them  
before so great a presence, as will be at  
the generall iudgement. For let al men  
bee perswaded, that all their faultes are  
so writte in the booke of theyr consci-  
ence, that there is no meanes to ob-  
scure their knowledge, & to raze them  
out; neither wil the conscience (though  
it

it be our owne) bee corrupted, to continue and dissemble with God, but (even to our owne faces) it will produce all our sins, whose memory is not blotted by the righteous bloud of the Son of God. Againe, seeing the witnessē of our conscience is that euidence, whereby we are all iudged eyther to life, or death, wee all ought most carefully auoyde the doing of ought that may offend our conscience: but rather to liue in feare and awe of conscience, because our eternall state dependeth vpon the report of our owne conscience. This ought to preuent all vniſconſionable actions, & to haue a detestation of euery sin; because when wee haue committed sins, wee haue hired against our owne soules, so many witnesses to vrge our eternal condemnatō. Lastly, seeing that that cōſcience which in this life is most silent, will notwithstanding at the day of iudgement be most terrible & clamorous; it admonisheth all men not to rebel against their cōſcience, & to run on without checke in the committing of sinne; but rather to yeelde themſelues

Not to offend our conscience .

The ſilent conſcience will be moſt lowd at the day of judgement .

to

Customary  
sinning  
dulleth con-  
science.

Evill exam-  
ples ought  
not to moue  
vs from the  
duty of  
conicience

The office  
of charity.

to the correction of their consciences, left by their customary sinning, they dull the sence of conscience, and so runne on in the race of all vialawfulness: for though the reproofe of conscience bee very terrible to him that rightly vnderstands it, yet ought it to bee carefully apprehended, and respeeted as a mouing cause to repentance, and reformation. And let no man encourage himselfe with common example, that because the common sway of mens actions respect greatnessse more then goodnessse; and craft more then conscience, that this can warrant any ones imitation; but rather wherefoeuer we see vnconscionable dealing, if in our friends, we our selues ought to be their conscience and admonish them; if in our enemies, wee must hate the sinner, but pitty the sinner, and labour (not his imitation,) but if it be possible, his conuersion. And this direction is both Wisedome and Charity: for hee that is wise, will bee armed, and not harmed by ill example: and hee that is charitable, will doe the good he can, and

and wish the good he cannot doe.

Speciall application.

I will therefore constantly endeavour to reduce to memory the severall actions of my life past: I will then compare them with the duty of my conscience, and thereby understand in what degree of sinne I am, what my conscience shall approue I will continue; what it condemmeth I will hate: bee it my pleasure, bee it my profit, bee it my nearest or my dearest sinne, if my conscience call it sinne, I will despise it. There is nothing shal make me alter or suspend this resolution, I am constant in the loue of conscience; what I have done I will reforme by conscience: what I have to do, my conscience shall judge it lawfull before I do it. If my occasions present me profit, I will despise it if it be not honest, if pleasure, & not lawfull, I will loath it. I will undertake no action, entertaine no fauour, but I will consult with conscience in euery

Speciall application.

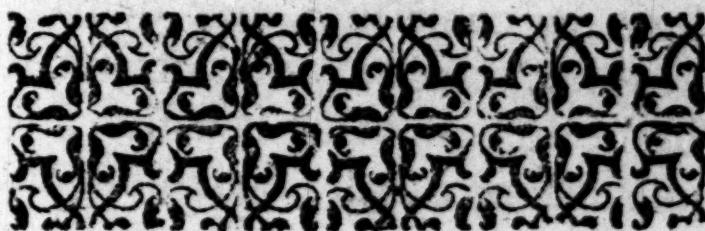
Good con-  
science is in  
hatred with  
all sinne.

To consult  
with consci-  
ence.

every judgement, and in all actions, I will be led by the voyce of conscience. If the world commend a sinne, and my conscience condemne it, I will condemne the world, and commend my conscience: I will credite my conscience more then common example, because my conscience must judge me, and not example. If my conscience secretly accuse me of sinne. I shall certainly know there is cause; I will therefore then examine, and as my conscience shall direct, I will rectifie. I will not silence my conscience from all reproofes. I will onely auoyde the cause of reprooфе (sinne) and that carefully; when my conscience shall vrge me the law, my finnes, and the condemnation I haue deserued. I will not therefore despise my conscience, nor despayre mercy; but direct my eyes of faith to Iesus the strength of my saluation: by whose fauour I shall satisfie both the law and my conscience. The hope and comfort I haue in his righteousness, will quiet the trouble of my conscience and hee that hath reconciled God and me,

mee will also reconcile me to my conscience, and make it that was my accuser, my Comforter This direction I propose my selfe, and perswade all men as I propose and purpose, that in all our actions and consultations, we iudge nothing conuenient that is not lawfull, and that nothing may bee thought lawfull, but that which hath the warrant of good conscience.

Conscience  
that did  
accuse will  
comfort.



more fully so to encourage me to make con-  
siderable sacrifice in first was very secu-  
larity my Collector This direction I  
had before my late son because he  
wrote as I proposed doing what's right  
as all out sognor and constituency  
ours we indebtion country come-  
ing in paper is now in part  
the best thing in my pos-  
sible example part  
of every kind party like  
members of body  
congregation from all  
parts I am to exceed the cause  
of course, but I will carefully  
keep my confidence thus regar-

SECOND  
PART OF THE  
Pilgrim's Progress  
from Error  
to New Light.

A Divine direction in the Way  
of life, declaring the only safe way  
of transpassing through  
the world, after the  
way of salvation.

128

084

# THE SECOND PART OF THE HO. ly Pilgrime, leading the way to new Jerusalem.

OR

A Diuine direction in the Way of  
life, declaring the order and causes of  
mans happinesse, attained by the  
*imputation of the righteous-  
nesse of Jesus Christ.*



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Imprinted by B. A. for William  
Barrenger. 1617.

130

БИБЛІОГРАФІЯ  
ДО АНГЛО-ІАР  
загальна, європейська та  
американська

50



БІБЛІОГРАФІЯ  
для вчителів та учнів  
шкіл міста



*Of the Gospel, the new Co-  
uenant, or the Covenant  
of Grace.*

**Chap. I.**

HE story of the Bible, from the first beginning to the birth of our Sauour Iesus, doth for the most part declare the miserable condition of mankind, how he hath falc from the innocency of his nature, which God gaue him in his first creation; and how he hath continued in sinne, and in the curse of God for sin: hauing no power in himselfe to satisfie the iustice of GOD, or to reconcile himselfe to his fauour. Therefore did God giue the law of the ten commandments (the particulars of his reuea-

The Gos-  
pell.

How to vse  
and apply  
the Scrip-  
tures.

The faith-  
full, before  
the incarnation  
of Christ, were  
saved by  
Christ.  
The differ-  
ence be-  
tweene the  
Law and  
Gospell.

led will.) both to prouoke men to endeuour in the exercise of all godlinesse, and also that by the knowledge of the Law, men might know theyr owne defecetes, and by their humilia-  
tion to bee prepared, and made fitt for the mercy of the Gospell. For though Iesus Christ the substance of the Gospell, was ( in the counsell of GOD from all beginnings ) determined to be the Redeemer of mankinde, being also promised to our first Parents, and by whome all the faithfull before his incarnation, had the pardon of theyr sinnes, apprehending ( by faith ) the promise of his righteousness: yet was not this grace declared them in such plaine and directe evidence, as now it is in the preaching of the Gospell: it being then deliuered onely in shadowes, Ceremonies, prophecies, and in the mysticall sense of Allegories, so that few had capacity and grace ( rightly ) to vnder-  
stand them. All which difficulties are now vanished in the preaching of the Gospell, the Gospell presen-  
ting

ting vs (in most familiar and easie demonstrations) the substance without the shadow, and the truth without the figure, withall giuing directions and infallible rules, not onely to know the means of our saluation; but how to make it ours, to apprehend and apply it to our owne particular comfort. And this grace doth the Gospell giue with such fauour, as that the necessary doctrines exceed not the vnderstandings of men of meanest capacities; but that all that will (without respect or exception) may reach their hands of faith, to the Crosse of Christ, and freelie apprehend the meanes of their saluation, which is the Lord Iesus, triumphing at the Conquest of his death, ouer sinne, hell, and damnation.

The great  
fauour and  
liberty of  
the Gospell

This is a blessed alteration in the state of the world: for in the time of the law, when the grace of the Gospell was hid in the clouds of the ceremonies, the obseruers of the ceremoniall law, did seldom understand the myfticall sense of the ceremony, which did allude to som

A happy al-  
teration.

The ceremonies of the law did allude to the graces of the Gospel.

Tit. 2. I R.

Exod. 19.

16

What the  
Law com-  
mandeth.  
What the  
Gospel.

particular grace in the Gospell.) And therefore though God was pleased to accept their carefull endeouour in their religious obseruинг the ceremonie, which was but a figure of the truth included in the ceremony; yet they wanted a great part of that spirituall comfort, which wee haue in obseruїng the couenant of grace (the Gospell) the grace of God appearing to them as God himselfe did to the Israelites their Fathers at the deliuering of the law in cloudes, in fire, in smoake and thunders: but to vs hee dooth appear more familiarly, Iesus Christ his Sonne, and the most liuely representment of himselfe, assuming our nature, and conuersing with vs, did wound our sinne, and heale the wondes sinne had made in our soules; in whom God was (personally) present, whose wordes taught saluation, and whose actions wrought it. This is the difference betwixt the law & the Gospell. The Law commandeth vs to doe and liue, if not, to dye; the Gospell (all mercy) requireth to beleue onely, and liue; and this

this is a wonderfull degree of Gods fauour, that because wee are not able to keepe the covenants of his law, is therefore pleased to yeeld to our infirmities, to alter our obligation, and to enter new covenants with vs: the covenant of Grace, whereby God doth indent with man, and bindes the iustice of his law in the bonds of his mercy, promising saluation to all them that faithfully beleue in the merites and mediation of his Sonne Christ. Thus doth God allure vs by easie meane, & fayre promises to inherite euerlasting life, which the law denyeth to all men: no man being able to satisfie the iustice of the law. If it be objected then, that the grace of the Gospell doth destroy the workes of the law, because that mercy is giuen of grace, and not of deserts, I answere, that the Gospel doth not destroy the substance of the Law, but doth onely abate and mitigate the rigor thereof: as God when he preserued Daniel in the Lyons denne, did not destroy the Lyons, but onely shut their mouthes, and bound theyr power, that

The couenant of Grace.

Obiection.

Answere.

Dan.6.16.

they might not hurt *Daniel*: So hee hath not destroyed the law, but dooth onely restraine the violence thereof from hurting his *Daniels*, that is, the faithfull.

Dan.6.24.

The difference of respect GOD hath to his servants, and to his slaves.

And as when *Darius* tooke *Daniell* from the denne, and cast in his accusers, the Lyons then had the maistry, and devoured them; so the reprobate shall not auoyde the coademation of the Law, notwithstanding the promise of the Gospell, and the new covenants of grace; because no man hath the benefite of mercy, but hee that (first) is the childe of faith. And therefore the great King of all the World shall take his faithfull *Daniels* from the power of the Lyons (the law,) but leauue the reprobate in the state of theyr destruction. Thus much in generall of the Gospell, and of the generall difference betweene that and the law, and betweene them that liued vnder the bondage of the law, and vs that liue now in the Liberty of the Gospell.

The purpose of the Gospell is the  
salua-

saluation of men. And therefore the Angel that was the first preacher of the Gospell, tolde the Sheepheards that bee brought them tidings of great joy: (indeed) a greater could not bee then to bring them the newes of their saluation. The matter of the Gospell is the life, the death, & the doctrines of Iesus Christ; for they are the only meanes by which wee attaine to the fauour of saluation: his doctrines were directions, his life examples, and his death was, & is life to all that apprehend him. In the circumstance of the Gospell is principally considered; First God, who of himselfe & of his owne election, without cause in man, did enter this couenant of grace, being moued only by the pleasure of his owne will, and by his own gracious loue to his creatures. For so saith the holy Ghost: *God so loued the world that hee gaue his onely begotten son, that whosoever beleeveth in him shoulde not perish, but haue euerlasting life.* Wherby it is evident that the loue of God was the onely cause that moued him to this effect: for God cā gloriſe himſelf aſwel

Luk. 2.10.

1. Cor. 15.3  
2. 3.

The cir-  
cumstance  
of the Gos-  
pell.

Ioh. 3.16.

The loue  
of God,  
the moving  
cause of the  
couenant of  
grace.

Secondly.

How to understand  
Christ in  
the Gospell.

in the damnation, as in the saluation of men: for hee needeth no addition of honour, that is infinite both in greatnessse and goodnesse; but as his mercy is most eminent ouer all his attributes, so in this new Couenant of the Gospell hee doth giue vs the greatest demonstration of his mercy that can be, in giuing his onely begotten Son to dye on the crosse for the redemption of man-kind: in euery word whereof there is an emphasis or a passion of loue (infinite-ly) beyond al comparison: where it seemeth that God doth (as it were,) put off his Maiestie, and descend himselfe in his care to pity, and redresse the ruined state of sinfull man his enemy. Secondly, in the person of Christ (who is the cause both moving & finishing the couenant of the Gospell) there is matter of most worthy and admirable consideration. For Christ is not onely to bee understood, as the instrumentall cause, whereby this couenant of grace betweene God and man was effected, but also as the first moving cause and deuiser of it; it being impossible to asigne

signe him offices without his owne appointment, he being equall to God the Father, and the holy Ghost: and they all hauing but one diuinity vndiuided. This the vnbelieving Iewes could not comprehend, and therefore they derided Christ when he said: *Before Abram was, I am*, not knowing that he was God equall and coeternall with his Father, and was begotten before all beginnings.

It is therefore most wonderfull in the person of Christ, that hee being God, and the Lord of all the World: that he would leaue the bosome of his Father, and (for a time) to put off the presence of his diuine Maiestie, and to take our nature vpon him in humilitie, and in a base estate, and to vndertake (not onely) to satisfie the law, & make good our defects, but also to beare the displeasure of his father, and to suffer the malice of wicked men to preuayle, euen to his death, and that he hath endured all this for the good of man, a creature that by sin had brought himselfe in disgrace with God. And which

Ioh.8.5.8.

Strong wit-  
nesses of the  
loue of  
Christ.

is

Christ suffered of his owne will,  
and not by constraint.

Psal. 144. 5.  
Thirdly.  
The ministers in the office of the Gospell.

Apostles.

is most of all; that hee hath done al this by his owne appointment, without eyther commaund or direction, there being no power aboue him, by whom he could be commandied. This incomparable loue is able to astonis a Christian meditation, and to make it admire & say with holy David: *Lord what is man that thou hast such respect unto him, or the sonne of man; that thou so regardest him?* Psal. 144.v.3. Thirdly, is considerable the officers in the holy ministracion of the Gospell, by whose endeuour and vigilancy, the spirituall graces of the Gospell are distributed to the children of faith, for whose sakes the couenant of grace is given. The first officers (in this kind) were the twelue Apostles, of purpose chosen by the Lord Iesus himselfe, that they might be the faithfull witnesses of the whole passage of his life, and that ( after his ascension ) they might plant in mans hearts a knowledge of this Gospell; and by theyr prayers, preachings, and godly exhortations, to dispose the holy seed of grace in their harts, whom God should

make

make capable to entertaine it with profit. These holy labourers being assisted by the holy Ghost, trauelled in Gods husbandry, with such profit, as that the Gospell (in their times) spreade it selfe into very large limits. And building vpon the foundation of the rocke Christ, they haue erected such a frame as shall remayne to all posteritie. These holy Ministers were the conducts, whereby God did conferre his spirituall waters of life into all the parts of the world, who spreading themselus (in their painefull trauell) ouer all the knowne world, spread the Gospell as they went; & left in euery place where they came, a memory of their Lord and maister Christ Iesus. After the succeeded others in their example, who both taught the gospell, & confirmed it with the testimony of their death. These are the holy officers in the ministratiōn of the gospell, & all that liue in the church of God in their office, & in their example, shal with them receiue the wages of faithfulness. Here is offered a large occasion to dispute a questiō in cōtroversie,

The profit  
of their la-  
bours.

The state of  
the primi-  
tive Church

A question  
in much  
controversy

who

The Papist.

The Pro-  
testants o-  
pinion.

The Puri-  
tane and  
Brownist.

Truth be-  
tween two  
extremities  
of error.  
Fourthly.

who are they that are the true Ministers of the Gospell. The Church of Rome challenge to be onely able to derive a true ministry, because (say they) they haue continued one and the same succession from the Apostles downewardes. The Protestants misproue their Ministry, and plead intrusion of ceremonie, and corruption of errour, and professe to haue reduced a Ministry in most neare proportion to that of the Primitiue Church. The Brownist is peremptory against them both, and fondly pleads against the names and titles of the ministry. And therefore as these quarrels are vnplacable and out of hope to be reconciled, I will leauē them in their strife, with this admonition to my reader: That we despise not Christ, because vpon his Crosse hee did hang with theeues; neyther that wee honour theeus, because they hang with Christ: for that which is but neare truth, is no truth, and the best vertue is placed betweene two extremities.

Lastly, is to be considered, to whom the benefites of the Gospel appertaine; and

and that is to the elect, namely such as are most industrious in the faithfull execution of the law; for as I haue sayd God hath not giuen the Gospell to destroy the Law, but to preserue and reuiue it, that men may be allured by the sweet promises of the Gospell to endeuour with alacritie and hope in the exerçise of the law. And therefore Christ himselfe sayth: *If yee loue mee, keepe my commandements:* that is, endeuour to keepe them with all diligence: for he that is careless in the seruice of God, is not to hope that God will bee carefull of his saluation. This is also approued in the parable of the Labourers in the Vineyard. The Mayster of the Vineyard is God, the Vineyard is the world, the Labourers are the faithfull and painefull Christians, their wages is the benefite of the Gospell. So that not the lookers on, but the Labourers in Gods Vineyard shall receyue the wages of euerlasting saluation,

These considerations are most weighty in the generall vnderstanding of the Gospell, to which I will adde this ad-

moni-

Mat. 21.1.  
&c.

2. Thes. 2.  
10. 11. 12.

Mat. 13. 45.  
46.

monition: That all men esteeme wortilie and reuerently of the Gospell of Iesus Christ, because God doth judge the contemners thereof to be guilty of deserued damnation. And that if God present them the meanes to communicate with the benefites of the Gospell, that they negle~~e~~t (rather) all the profites in the world, then the treasure of the Gospell. For that is that one thing which is only necessary, and that pearle of price, for which wee are aduised to sell all that we haue, that we may purchase it. For he that hath that jewel, hath sufficient wealth; & he that hath al thinges but that, he hath nothing, if he hath not that. For what will it aduantage vs to win the whole world, if wee leese our soules? and what inlargement can hee desire, that hath the treasure of the gospell in his heart, whereby he hath continuall comfort; and is led in the path of his saluation.

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*The generali Vse.*

---

First, this doth generally remember  
all

all men the admirable degree of Gods fauour to mankind; that notwithstanding our apostacy from the seruice of God, & our continual trade of sinning which might incēce the iustice of God to destroy vs at once, and for euer; yet doth he continue himselfe in his owne kind, a God & a father most compassionat; who inclineth rather to pitty then to punish our infirmities. And therefore did almighty God take from man the burthenosome condition of the law, and promise him everlasting life, vpon much more easie Couenant: the which grace doth challenge from all men a dutifull thankes to GOD, who hath taken from theyr necks the vnsupportable burthen of the Law, giuing a greater liberty and ease in the worke of their saluation. Secondly, it doth admonish all men carefully to apprehend the grace of the Gospell, and not to neglect the present and the precious opportunity that GOD hath giuen them; because hee that shal breake this couenant of grace, shall doubtlesse forfeyte the estate of his

Pitty in  
God is most  
naturall.

The duty of  
thanks due  
to God.

Secondly.

The danger  
of forfey-  
ting the co-  
ovenant of  
grace.

body and soule vnto eternall damnation. For this new couenant of the gospell, as it is the greatest of all the fauours of God, so it is the last; and that being neglected, there is not another to hope for.

Thirdly, seeing the Gospell doth not destroy the substance of the Law, but onely mitigate, and sweeten the seuerity thereof, by a gracious dispensation from the extremity of iustice; it behoueth all men bee (equally) as carefull in the performance of the duties of the law, as if there were no other couenant but the law to iudge vs. For there is no man fit for the grace of the Gospell, but hee that is first schooled in the law of Gods commādements. And therefore is the Law sayd to be a Schoolmaster to bring vs unto Christ, because it doth humble vs in the knowledge of our own infirmities.

The gospell  
doth not  
destroy the  
law.

The law  
doth fit vs  
for the  
Gospell.  
Gal. 3.24.

Fourthly.

Fourthly, seeing the purpose of the Gospell is the saluation of men, it behoueth all men to respect the Gospell as they would their saluation; and to labour by all meanes (not onely to ad-

vance

uance the prosperity thereof, but also to auoyde euery cause that may occasion the slader or disgrace to that sacred profession,

Fiftly, seeing the matter of the Gospell, is the story of the words & workes of Iesus Christ our Sauiour, while hee was vpon earth, it doth binde cuerie mans conscience to haue a reuerend and a confident opinion of the truth thereof; and that all men labour by all conuenient meanes to maintaine the memory and reputation of those sacred writings, the which are onely able to guide vs without errour in the way of our saluation.

Sixtly, seeing that God of his owne fauour did without desert, nay without hate, enter this couenant of grace, bin ding himselfe in the suerty of his Word to giue saluation vpon the easie condition of the Gospell: and that seeing that Christ Iesus the Son of God, did please to appoint himselfe, and to descend his maiesty in great humility, to establish our saluation in the merites of his holy workes: what manner of men

Our duty  
of respect  
to the Gospell.

Fiftly,  
A reuerence  
to the story  
of the Gospell.

Sixtly.

Seuenthly

A remem-  
brance to  
the Minis-  
ters of these  
times.Eightly.  
The promi-  
ses of the  
Gospell  
belong to  
the faithfull  
only.

ought all of vs to be in thanks and godly conuersation?

Seuenthly, seeing the officers appointed and chosen by Christ, for the ministratiōn of the Gospell, were the holy Apostles, and after them the reverend Martyrs in the primitiue Church, by whose diligence the Gospell spread it selfe ouer all the knowne World; this doth admonish all them that either are Ministers of the Gospell, or that haue power to make them, what choyse there is to be made of their uprightnesse and godly conuersation, and what diligence is required in their spirituall trauels; all which ought to fashion themselues as neare as they can to the example of the holy Apostles. Lastly, seeing the promises of the Gospell belong to the faithfull onely, that are industrious in the seruice of the law; this ought to prouoke all men to contend in godly exercise to exceede one another, and to stir vp theyr dead desires with the hope and promise of the Gospell, and that they thinke not the law burthenosome, being now made easie

easie by the grace of the Gospell, and therefore to travell in the duties of the law with alacrity and spiritual comfort, hauing their confidence & eyes of faith vpon the promise of the Gospell. Thus if men dispose themselves and theyr affections, they shall finde the happie difference betwixt mount *Sinai*, and mount *Sion*, the law and the Gospell; in both which the gracious may findcomfort, but with great inequality.

The diffe-  
rence be-  
tweene  
*Sinai* and  
mount *Sion*.

*Speciaall application.*

Therefore the Gospell beeing a couenant betweene God and my soule, my first care shall bee rightly to vnderstand this couenant, lest by misunderstanding & false construction, I breake the couenant of grace, and so runne my saluation into a dangerous hazard. I will therefore search the sence of the mysteries of the holy Gospell; if they exceede my vnderstanding, I will compare them with the holy writings of the Prophets and Apostles: if these

Speciaall ap-  
plication.

The most  
needfull  
search of  
Scripture.

How to la-  
bour to un-  
derstand  
them.

What we  
must avoid.

Christ the  
scale of the  
couenant of  
Grace.

exceed my capacity, I will consult with the learned expositors of reverend fathers of the Church. If all these satisfie not, I will then resort to the dayly seruants of this ministracion, and by diligent obserueng their Sermons, expositors, and spirituall exhortations, I shall both learne what is the Couenant I haue entred with God, and the means I must vse to keepe couenant; when I haue attayned this forwardnesse, and hope of better knowledge, I will (carefully) auoyde the daungerous enchantments of Heretiques, Schismatiques, and all false Teachers. I will not taste theyr poysen, though they present it in cuppes of gold, their baite shal make mee suspect their hooke, and their faire and holy pretence, theyr fowle and wicked purpose: for hauing found Truth, (the Lord Christ) who is the scale of Gods couenant with me, I will preserue that truth from all defacing, and laying that for my foundation, I will build thereon the whole frame of my life, and fashion all my actions as the rules of the Gospell, and as the example

ample of my Christ shall commaund me, that so I may keepe couenant with my God, and obtaine the promise of the Gospell (which is the saluation of my soule.) And then (with holy Jacob) I will boast my fortune, and say vnto my soule: *I haue enough,* and desire no inlargement.

Gen. 45. 23

Againe, when I meditate the matter of the Gospell, that is, the wordes and workes of our Sauiour, then it shal moue me to a very reuerend esteeming of the story of the holy Gospell, and make mee delight to exercise my time in the often reading and confferring thereof: for if they that haue estates in temporall possessions, bee most carefull to preferue such euidence and writings, as is deliuered them for their security, and oftentimes spend a greate part of their wealth and labour to confirme and continue such estates, and such euidence: shall not I then (much more) spend my best diligence and meanes to vnderstand (fightly) the writings of the holy Gospell, which are the deedes and euidence betweene

The delight  
we ought  
to haue in  
reading the  
story of the  
Gospell.

The world-  
ly care.

All wealth  
is beggerly,  
in respect of  
Gods favor.

Who are a  
Christian  
mans law-  
yers.

Lastly.

God and me, touching the euerlasting state of my soule, and carefully to keepe such Couenantes as give mee claime and interest in the possession of a Kingdome? Shall men give their substance to lawyers to maintaine their beggerly possessions, in respect of heauen but beggerly, though it were the possession of the whole earth,) and shall I neglect the couenants of euerlasting life, and may haue law without fee? I will neuer doe it, I will neuer giue such testimony of madnesse: but I will seeme to doe good by their euill example; let them labour theyr earthly possessions, I will labour the possession of heauen: let them waste theyr substance on Lawyers, I can haue law and lawyers much more reasonable: the Prophets & Apostles are (and shall bee) my Councillors, their hands are not corrupted, their iudgements cannot erre: I will therefore affis in their confidence, & endeauour as they direct me.

Lastly, when I meditate the particulars of the story of the Gospel, I despise all

all other histories, in comparison of this and the olde Testament. For the writings of men doe commonly labour vile and vnworthy arguments: and those of them that trauell a good cause, yet are they defective eyther in matter or forme; but the Gospell and other holy Scriptures being writte by the direction of Gods sacred sprite, they are (not onely) holy in their matter, but excellent in their forme, able to give the desirous reader infinite variety of content. Therefore, when I desire to reade of maicsty, and greate action, of Empire, Warre, Conquest, gouernement, policy, & infinite of this kinde that depend on greatnessse; I can find both stories and examples in the Scripture, many and vnmachable. If I desire the stories of mercy, loue, peace, humanity, ciuill action, and the rest that depend on goodnesse; euery page in the holy Gospell, can furnish me, eyther with some story, or some example of that kinde: if I desire wonders & miracles of most admirable credence, they are in the scripture most

The difference betweene the writings of God and men.

The variety of delight in the story of the Scripture.

frc-

A Christian resolut i-  
on.

The best  
eloquence.

frequent, yet most true; in other writings not common, yet commonly false. Therefore the holy Scripture, and especially the holy gospell, which is the couenant of my saluation, shall bee my continuall exercise, I will exercise my pleasure in reading and meditating the excellent variety of matter, and maiesty of the phrase, (being the thethorique and eloquence of the holy Ghost:) I will also exercise my pro-fite in studying (rightly) to vnderstand the couenant of my saluation, to keepe which couenant, I shall be often admonished, by promises, threates, and by example. In all which, the knowledge and meditation of the holy Gospell will instruct me. For these respects I will enter couenant with my soule, to be most carefull in keeping my couenant with G O D.

of

Of Christ Iesus, the summe of the  
Gospell.

Chap. 2.



Jesus Christ is the sum or compendiu of the gospell, in whose actions & holy sufferings the main execution of the gospell, was (only &) wholly finithed: for hee being the seale of the couenant of grace; the couenant was onely promised, not performed, vntill Christ himselfe came in our nature, who did first discharge the former debts we ought the iustice of God; before he did seale and ratifie the new couenant of the gospell. Therefore is the holy gospell called the new Testament of our Sauiour Iesus, because the interest and title of saluation, could not be derived of the children of God, but by Christ the testator his sufferings, & death in his humane nature. It is also called

Christ the  
summe of  
the Gospel.

Christ hath  
payed our  
debts for vs.  
Why the  
Gospell is  
called the  
new Testa-  
ment.

Why the  
last Will.

The Gospel  
the last re-  
fuge for me.

A foundati-  
on of Chri-  
stian religio.

called the last will of Iesus Christ, because God hath fully determined that this Testament, this couenant shall remayne (vnalterable) to all posterity; there being no purpose in God, no power in man to alter or repeale, or change the forme of this Couenant: but being determined by the whole Trinity, from before all beginning, to be the last refuge for sinfull men: and the onely and most safe meanes of their spiritual deliverances: it was also in the fulnesse of time, perfectly finished by Christ, as was before determined in the couzell of the trinity. And from this doctrine doth issue this foundation of Christian religion, that the Couenant of grace was purchased onely by the righteousnesses of Iesus Christ, who in our nature satisfying our cōtempes, & in our nature working righteousness, did in our nature, & in our behalfe indent with God & enter these couenants; & lastly, to ratifical, he did die in our nature; & with the bloud of his sacred hand subscribe & seale his Testament our couenant, whereby it is made vnuquestionable true, and vnalterable.

able to all times. It is evident then that the matter of the Gospell is wholy contained in the only werk of Iesus Christ, and that Christ is a contract compendium of all such particulars as are contained in the couenant of mans saluation. And that therefore the Canons and decrees of Councels, and ecclesiasticall states, nay, the very writings of the Prophets and Apostles, adde not any matter to the substance of the couenant of grace: but are rather to bee vnderstood as interpretations and plain expositions of such secrets, as the wisedome of Christ Iesus thought good to folde in allegories and dark vnderstanding. For Christ left not his worke defective and imperfect, wherby it might require correction, but in a most exact performance. Therfore saith Saint Paul, *Other foundation cā no man lay, then that which is laid, which is Iesus Christ:* and he assureth a reward to thē that build vpō this foundation, & not to thē that lay a new foundatiō, or alter this that is layd. Christ then, the foundation of christian religion, & the substance of the Gospell did

The works  
of Christ.  
The mat-  
ter of the  
Gospell.

How to vn-  
derstand  
holy wri-  
tings that  
interpret  
Scriptura.

1. Cor. 3.  
11. 12.

Vers. 12.  
14. 14.

The words.  
The  
works of  
Christ.

The wordes  
of Christ  
givē all me  
sufficient  
divine di-  
rection.

A generall  
vnderstan-  
ding of  
Christ.

did execute his diuine office with a double diligence, his word, his worke: by his word I vnderstand such spirituall doctrine, as hee dayly deliuered to his hearers, whether it were direction, admonition, reformation or interpretation; in all which our Sauiour hath so abundantly trauelled, as that not onely particular men, but the Catholique Church also may receyue ample & sufficient directiō, both for diuine doctrine and spirituall discipline. By his works I vnderstand euery act, & al the passage of his temporall life, from his incarnation to his death on the crosse, in all which time hee was continually working somewhat that was auailable & necessary for the redemption of mankind. Thus is Christ generally to bee vnderstood, as hee was the principall matter of the Gospell, and the onely working meanes of our saluation. To make this doctrine familiar and profitable to Christian men of easie vnderstanding I will subdiuide this double care of Christ into particulars. The wordes of Christ, the time of his Incarnation did

did instruct vs the duties of our soule, and the duties of society; the duties of the soule, are all those thinges that are needfully required in the state of Christianity, whether we respect the necessary faith of the Church, the necessary orders in the Church; or the necessary obedience to the Church. The duetie of society is ciuill action, and humanity; that is, a louing, charitable and orderly conuersing of Christian men. And this Christ Iesus hath called the great commandement; great indeede, and of great consequence, because without this duty of humanity, wee can not performe our duty of diuinity: for hee that first loueth not his neighbour whom he hath seene, cannot loue God whom hee hath not seene. And these duties of the soule, and society, comprehend generally the substance of such doctrines as Christ Iesus himselfe hath deliuered. The workes of Christ are also of the matter of the Gospell, and comprehend such thinges as were necessary to be done by Christ, and necessary to be knowne and beleued of

The duties  
of the soule

The duty  
of society.

vs;

Necessary  
in respect of  
his own de-  
cree.

1. The birth.
2. The life.
3. The death  
of Christ.

What hee  
did in being  
borne.

*Heb. 2.9.*

vs being the price of our redemption, without which it was impossible wee should be reconciled to Gods fauours, and by which the covenant of the gospel is both obtained, and confirmed vnto vs. All which workes of Christ I reduce to these three principale; to his birth, to his life, and to his death: what he did by assuming our nature, what he did & suffered by liuing in our nature, and what he did by suffering, when hee dyed in our nature. And this (I take) to bee the most orderly vnderstanding of the Workes of our Sauiour Christ. When Christ did assume our nature, & was borne of the blessed Virgine, he did an act of great loue, and of great humility: of great humility, in that hee daigned to descend his Maiesty, and to take our nature vnto his Diuinity, whereby hee became subiect to a temporall death, and in (that respect) *A little inferiour to the Angels, his owne creatures.*

Secondly, it was an act of wonderfull goodnessse, because the end thereof had not respect to any meanes that might

might enlarge the honour and felicitie of Christ himselfe, in whome there is (naturally) an infinite measure of all happinesse, but had respect onely to poore and sinnefull man, that by this meanes hee might reposesse the fauor of God, from which hee had cast himselfe by his owne disobedience. Now it may be demanded, that seeing the nature of man is so poysoned with hereditary sin, as that all the descents of mankind haue a naturall corruption deriuued on them, the which like a general leprosie deformes the ancient beauty of our nature, & presents vs in vgly formes before the maiesty of God: how the could Christ take such a nature, so deformed, without imputation of sin, and without fowling the exact holines and sincerity of his diuine nature. I answere that Christ tooke our nature, nay all our nature: yet not those staines, nor that corruption wherwith sin had deformed our nature. For though sin bee deriuued naturally, yet is it not of the essence of our nature, but a defect or an accidental deformity which happened to our nature

M

not

The respect

Obiection.

Answer. /  
Christ took  
our nature  
but not the  
corruption  
of nature.

not when God first gaue our nature, but after it was giuen. And all those staines and deformities which naturally are bred in vs in the wombe, and at our conception, were all voyded and absent at the Incarnation of our blessed Sauiour: the holy Ghost sanctifying and preparing the sacred Virgin, ordayned for that holy office, whereby shee was onely made able to derive her nature with her issue, immaculate, without sinne, without corruption (but not without infirmity.) And this sacred deriving of a sanctified nature from the blessed Virgine, is not to bee considered, as the act or power of the holy Virgin, but of the holy Ghost; who being God, coequal with the Father & the son, was able to separate our nature from corruption, & so to sanctifie the sacred virgin, that her nature might be derived as innocent and spotlesse, as God had created it. In which busynesse the holy virgine was merely passive, and the holy Ghost the principall worker, It is necessarily true ther, that Christ tooke not a part or a peece of our

The blessed  
virgin.

The holy  
Ghost the  
principall  
mover in  
sanctifying  
the blessed  
virgin.

our nature, but our whole nature, cuen  
our infirmitie, and auoyded onely the  
sinne which accidentally did happen  
our natures; the which being not of  
our nature, but in our nature it was  
not necessary that Christ should take  
sinne when hee tooke our nature. And  
therefore sayth the holie Scripture that  
Christ Iesus was like to vs in all things,  
onely sinne excepted.

Sinne not  
of our na-  
ture, but in  
our nature.

Secondly, is to bee considered what  
Christ did and suffered while hee liued  
in our nature: that is, the time of his  
personall and visible conuersing with  
men here on earth: what he did, is com-  
prehended in this, that he liued (righte-  
ously in the duties of the Law, and in  
exact obedience to Gods commandeme-  
nts. And this was necessary in the  
office of Redemption, which Christ Ie-  
sus had vndertaken; for it was not pos-  
sible to make good the Couenant of  
grace, before the contempts of the Law  
were satisfied, which Christ did by his  
actiuue and by his passiuue Righteousnes,  
By his actiuue righteousness, when he li-  
ued in a precise conformity to the Law

Secondly.  
What  
Christ did  
& suffered  
for vs.

How Christ  
did satisfie  
our cōtempt

The Gospell the on-  
ly true hi-  
story of the  
life of  
Christ.

The power  
and the pa-  
tience of  
Christ.

of God: by his passiuе righteousesse: when hee suffered punishment for the sins that men had committed, whereby both the law and the iustice of God had satisfaction for all former contempts. I shall not need to report the particulars, what our Sauiour Christ did, and what he suffered, the time of his personall conuersing with men, the holy story of the Gospell is best able to giue satisfaction, wherein is registred not all his life, but so much as the wisedome of God hath thought conuenient for a Christian knowledge, where it is evident that Christ had a double continuall exercise. First, the exercise of his power. Secondly, the exercise of his patience. His power was exercised in doing good, his patience in suffering euill: what he did, it was for man, what hee suffered it was from man: Christ both did and suffered, that men might not suffer: men did all they might, that Christ might suffer.

Thirdly, is to bee considered what Christ did by suffering, when he dyed in our nature. Christ when he dyed in

our

our nature, did by death, ouerthrowe  
death, and by suffring did an act of ad-  
mirable power and infinite glory: his  
power and glory were declared in the  
conquest hee made of sinne, hell, and  
death, enemies that had wasted the  
sons of *Adam*, now themselues wasted  
and (for euer) vanquished by one Son  
of *Adam*. Death and hell are the ser-  
uants of sinne, sinne their originall or  
first cause, whom sinne marketh, death  
destroyeth his body, hell tormenteth  
his soule; yet is death, hell, and sinne,  
swallowed vp in victory by one Christ,  
who in the forme of man, offering vp  
himselfe a sacrifice to God his Father,  
hath reconciled God and man, by the  
righteousnes of himselfe, God & man:  
leading into perpetual captiuity the an-  
cient enemies of our nature, sinne, hell,  
and death, sealing the new couenant of  
grace, with the Crosse of his death,  
whereby hee hath opened the gates of  
heauen, and remoued all difficulties,  
that might let vs in the passage to euer-  
lasting happinessse.

What  
Christ did  
by suffering.

The servants  
of sinne.

The victory  
Christ had  
of sinne and  
hell.

*The generall Vse.*

The Vse

The necessi-  
ty of know-  
ing Christ.

Secondly.

This doctrine, whereby to know the two natures of the Sonne of God, his diuinity and his humanity vnted in one Christ, is most necessary in the knowledge of euery Christian, it being in the main foundation of christian Religion, whereupon all piety, and all faith is grounded. For he that knoweth not Christ in his natures, and in his offices, cannot apprehend and apply him for his saluation, because his assuming our nature, and the execution of his offices, are the only means of mans saluation; without which God would not be pleased, neyther could the Law bee satisfied. And therefore this generall knowledge doth generally belong to all men, and that vpon necessity.

Secondly, seeing the Sonne of God was content for (our sakes) to vndergo so great a trauell, and for our sakes, to vnite our farre vnequall and most unworthy

worthy nature to his diuinity, wee  
ought for his sake, to refuse no trauell  
that may aduance his honour, or ex-  
presse our thankes; but rather to despise  
all things in comparison of so gracious  
a Sauiour, by whose onely meanes our  
soules haue deliuernace from eternall  
captiuitie.

Thirdly, seeing Christ Iesus is the  
matter of the couenant of grace be-  
tween God and man, it doth also most  
nearely concerne all men, to indeauor  
all possible meanes (by their eyes of  
faith) to apprehend Christ, who is to  
be apprehended by faith onely,) and so  
to receyue the forme and impression of  
his sacred image, whereby they shall  
be truly interested in the possession of  
heauen: when those that want this  
shall bee reiected of God, with this an-  
swere, *Away from mee, for I know ye not:*  
because yee haue not the marke and I-  
mage of my Sonne.

Fourthly, seeing the whole matter  
of the couenant of Grace, is fully con-  
tained in the wordes and workes of  
Iesus Christ, and that all things nece-  
ssary

Thirdly.

A most  
needful care

Fourthly.

All directions must be conformed to scripture.

How to judge the lawfulness of every statute ecclesiastical or ciuill.

sary both to a ciuill and a Christian life, are contained in the story of the holy gospel, it behoueth all men to giue that sacred word preheminence: and that no man, neither any state or fellowship of men whatsoeuer, presume to decree, or ordain canons, or statutes Ecclesiastical or ciuill, which may any way prejudice the directions of Iesus Christ, delivered in the gospell; but that as Christ, our Priest, our Prince, and our Prophet, hath giuen vs (either by doctrine or example) such needful directions, as are of necessary and lawfull vsse, eyther in a christian church or state: so no christiani Church or State should dare to innouate or alter those directions which Christ our high Priest and great prince hath left established; but in all directions both of church & state, there must be heedfull care, that every particular haue relation to the truth of holy scripture, or be conforme to the example of Christ: for whatsoeuer direction, whether it concerne the soule or society, if it be not necessarily grounded, & haue dependency from the word of God, is altogether

altogether vnlawfull in a Christian church and state, neither can dispensation make it lawfull or tollerable. Therfore by the square of the Scriptures all men ought to measure the lawfulness of euery action, and of euery direction: & that whatsoeuer shall disagree from God and the Scripture, may be iudged error & intrusion of disorder: and therefore of necessity to bee spewed out of the Church & states of Christian men.

How to  
square eu-  
ery particular  
action.

*Speciaall application.*

The meditation of this doctrine and these duties, shal make me serious in my Christian care: I will not now content my selfe to haue (only) a generall knowledge of Christ Iesus my Redeemer: but I will labour to vnderstand him in his double nature. For if I consider him in his diuinity, as he is God onely, it is a teror to my remembrance, when I consider him in his double nature, it giues me hope and alacrity; for the maiesty of God is terrible to sinfull man; but his mercy is cōfortable, and suporteth the falling spirits of our soules, which wold faine

Speciaall ap-  
plication.

To confi-  
der God in  
his Maiesty  
onely is ter-  
rible.

Christ the  
character of  
Gods mer-  
cy.

Where to  
 finde the  
 cause of  
 mans re-  
 demption :

faint and dye in despaire, if the grace of God did not supply to such extremities Therefore as God doth most delight himselfe in the vse of his mercy: so will I delight my soule most in the contemplation of his mercy. And as Christ Iesus is the most lively Character of his mercy; so in the meditation of Christ shall my cares be most busie. He is the booke of Gods mercies: I haue eyes of faith can both see and reade the Stories of mercy: therefore I will direct my labour, and endeuour my studies in the most happy knowledge of my Sauiour Iesus. In him I shall find infinite matter infinite variety (all good:) in him I shall search the cause of my redemption, I shall finde it in his will, I shall find it in his workings; he did cause my good, he did effect it also; in his wil was the cause in his worke was the effect. This meditation may kindle a dead zeale, & prouoke helias where it is not; a God omniscious, omnipotent, infinite in greatness, in goodnessse infinite, to compel himselfe to such a wonderful difference offortune. He that had happines in the highest

highest degree, breathing inutterable pleasure in the bosome of his Father; he that made the heauens and the earth, should descend from heauen to earth; & there assume the forme of wretched man, and in that form worke such righ-teousnes as might satisfie God, satisfie the law for the sinne of man; and in that forme to be borne in pouerty, to live in contempt, and to dye in disgrace; and all this to be done by the only begotten Sonne of God, for the good of man, a creature that was become an apostate, a traytor to God, a rebell to his lawes, and the very actor of his disgrace, death & tragedy ! O that I had wordes to expresse the imaginations of my soule, what formes of mercy I can see in my Sauiour Iesus, what scanties (nay what fowlenes) of desert I finde in my selfe; his good and my euill are both infinite. Therefore I will do as I aduise, what I cannot expresse in wordes or workes, I will devise it in my thought; I will know and beleue my Sauiour to be infinit good, though I cano: expresse his infinite goodness: what I can do to his glory

Note.

Wee must  
meditate  
what wee  
cannot ex-  
presse.

A dange-  
rous forfeit.

Resolution.

glory, I will endeaouour what I cannot do my selfe, I will perswade others: I will doe any thing that may adde any thing to the honour of my Sauiour: for by gaining his fauour, I haue al fauour, and in leesing him, I haue nought but tribulation and misery. Hee is the seale of the Couenant betweene God and mee; if I want my seale, I shall want my assurance, and so forseyte my estate in Gods fauour and heauen: I will therefore sell all that I haue, to buy my sauiour, I will leese all to gaine him. If he subscribe not to my pardon, I am but dead; the law hath cast mee, and without him there is no grace, no hope of fauour; I will therefore direct my eye of faith to him, and when I haue found him whom my soule loueth. I will resort to him in dayly prayer, winne his fauour by indeauour & carefull obseruing him, and so make him my saluation that hath wrought saluation. Thus I purpose in my owne particulars: thus I wish to all in generall.

of

Of Repentance, the sorrow  
of the Soule for  
sinne.

Chap. 3.



Hen<sup>t</sup> Christian men haue vnderstanding by the Law of God, of their miserable estate (in respect of sinne) what they were in innocency, what they are in sin, & what they shall be in iudgement, it bringeth a general sadnessse on the soules of men, and dulleth the spirite and delight they haue had in their prosperous fortunes: For when God giueth grace to any one to examine his life, and to view his own deformities, the first knowledge & apprehensiō of his misery is most terrible, because his conscience dooth forcibly check the former proceedings of his life and violently hale him against the curēt of his own affection: for as riuers are not forced against their ordinary streme but

Repentance

God giueth  
the first  
grace to re-  
pentance.

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Repentance

God giueth  
the first  
grace to re-  
pentance.

The diffi-  
culty of re-  
pentance.

The reason.

The sorrow  
of a repen-  
tant soule.

A sudden  
griefe is  
violent.

but by the tide which is more forcible  
then the stremes; so our sinfull action,  
(being in all men, a naturall and com-  
mon motion) is not reformed in vs,  
but by the Spirite of God, a power a-  
bove our nature. Yet is it done, with  
such contention in our flesh, and in  
our nature, (as for the time) doth won-  
derfully distract the soule of the party  
repenting. And needs it must; for he  
that hath wasted his time in the deli-  
cacy of fortune, glutting himself with  
variety of pleasures, and in the height  
of this vaine prosperity is admonished  
that hee hath fedde on poyson, and  
thereby runne his life into a desperate  
hazard, will (doubtles) endure the ex-  
tremity of griefe that sudden feare  
and amazednesse can lay vpon him.  
For so are sinfull men, who not re-  
garding the danger of their soules be-  
fore God and their conscience admo-  
nish them, are taken vnprouided with a  
sudden griefe, which doth alway inflict  
an vnexpressable measure of sorowe,  
and sometimes death and desperation.  
Now as the Law teacheth vs to know  
our

our sinne, our miserable condition, and the disease of our soules: so the Gos-  
pell teacheth vs the cure, both what and how to administer phisickē to our diseased soules: for else were the knowledge of our sinnes an extreme misery without profite, if wee shoulde not also know the meanes of our reco-  
very, and know also how to administer and apply them. For vertue hath no  
vertue but in vse, and that physickē which the sicke patient receyveth not,  
cannot profite him, bee it never so ex-  
cellent, or standeth never so neare  
him. But as in corporall, so in spiritu-  
all sicknesses, the disease must first bee  
knowne, the phisickē then admini-  
stred; for hee that administrēth before  
hee knoweth the cause, or knoweth on-  
ly the cause, and administrēth not, can  
never recover his patient, bee hee never  
so industrious. In repentence therefore  
and sorrow for sinne,) which is a sicke-  
nesse of the soule) must be (necessarily)  
considered these two particulars: The  
cause, the cure. The cause is eyther the  
materiall cause, or the moving cause,  
the

What must  
cure disea-  
sed soules.

The vse of  
vertue.

The order  
in curing.

The cause  
of repen-  
tance.

Iob. 42. 6.  
2. Sam. 12.  
13.

Note.

God must  
be respected  
before our  
soules.

the materiall cause is sin; that being the matter of our offence; for which wee so sorrow and grieue all the time of our repentance. This is proued in the examples of all men that haue had the gracie of true and vnfaigened repentance; euery penitent Child of grace hauing sorrow and affliction in his soule, because by his sinne he hath prouoked his God, and his creator against him. Thus did *Job* and *David* repent them; and so doe and will doe all that would profit by theyr Repentance. And here is necessarily to be obserued that though our repentance haue respect to the benefits of our owne estates, as being a most necessary seruice in our saluation: yet the maine respect is had to God, whose glory wee must preferre, euuen before the saluation of our soules, making him the principall and our selues but secondary respects of our repentance. And herein appeareth the difference betweene true and false repentance. The false or godlesse repentance sorroweth for sinne, but for this cause only, that for their sinne God doth

doth punish and afflict them. Therfore their sorrow is chiefly for the punishment, & but respectiuly for the sin. Thus did *Pharaoh, Saul, Ahab, & Judas* repent them, and so do all false and fained repenters, that respect God for themselves, and not themselves for God. A true and godly repentance sorroweth for sin, because it is sin, and not because it deserueth punishment: and heere the main respect is had to God, and to our selues onely for Gods sake. For though the dread and feare of punishment, be sufficient to mooue any mans repentance, yet we must not make that the cause of our spiritual sorrow: but much rather because we haue offended so gracious a God, who hath declared himselfe to vs in so many, & so great demonstrations of loue, this ought to be more sensible to our wounded soules then the horror we haue of our condemnation. Thus are holy men moued in the grieve & passion of their repentaunce. The main difference then betweene true and false repentance is this: True repentance is caused by a reuerence wee haue to

The diffe-  
rence be-  
tweene true  
and false  
repentance.

Exod. 9.27

1.Sam. 15

24.25.

1.King. 21.

27.

Mat. 27.3.4

For what  
cause a god-  
ly repentant  
sorroweth.

God is the moving cause in every office of grace.

2.Tim.3.25.

the loue of God, false Repentance by the feare wee haue of Gods iustice: the one is the office of a slauie, the other the office of a sonne: both of them repenting one matter, but for diuers respects. Sin then is the materiall cause of Repentance. The mouing cause is God who mouing his holy Spirite in the hearts of his Elect, presents them the vgly formes of their sins, awakes their conscience, and stirs them to a serious cogitation of their wretchednesse; giuing them still such proportion of grace, as the degrees of theyr Repentance and spiritual sorrow shal require. And that God is the first mouing cause of godly repentance, is euident by many places of Scripture; by these namely, 2.Tim.2.25. where S. Paul aduising Timothie to instruct them that are contrary minded, hee giueth this reason: Because he shall thereby proue if God at any time will give them repentance, that they may know the truth: Here repentance is called the gift of God, which doth vtterly barre man from all cause of boasting his ability in this necessarie dutie.

Also

Also in the 5. of the Act. 31. the Apostles (proving Iesus to be Christ & God coequall to his Father) vseth this argument before the councell of the Iewes: That God had made him a Prince & a Sauour, to give repentance to Israel, and forgiuenesse of sin, where the power of giuing repentance, is made a proofe of his diuinity, and interposed betweene his office of Sauour, and his power of forgiuing sins. These places (out of many) sufficiently proue, that God is the first & principall mouing cause offruitfull repentance. Now it may bee demaunded, whether God moue repen-tance in all them that repent for sin, or in them onely that truly repent, and are his chose elect. I answer, that God moueth this grace in his elect only because they only make profitable vse of repen-tance, & that such as *Saul* and *Ahab* that repented for priuate respects, were not moued by the spirite of grace, but by their politique & priuate regards only. For wheresoeuer the holy Ghost shall please to moue grace, it is not possible that labour should be fruitlesse: neyther

Act. 5.31.

Object.

Answer.

Saul and  
Ahab.

Note.

The cure.

doth God euer misse in the purpose of his ends. And therfore that repentance which his holy Spirit causeth, he continueth to maturite & ripenesse of perfection, neuer fayling, neuer fainting in his vndertakings. Thus much of the cause of our spirituall sorrow (repentāce.) Now of the cure or means of deliverance from spirituall griefe. In the cure is considered, first the preparing & dressing of the wounded soule, wherby it is made fit for curing. Secondly, the matter to be applied to the soule. Thirdly, the maner of applyment. In the preparing of the wounded soule, there are those 4. things necessary. First, a spirituall sorrow for sin, that is, a sence of sorrow in the soule, caused by a cogitation of sin & guiltinesse. And this is a necessary preparatiue in a repētāt soule: for that soule cānot desire a spiritual refreshing, that hath not first a sense of sorrow, & a feeling of present calamity. This first preparatiue to repentance, was in the Iewes, that were hearers of holy Peter, when hee declared to them their sin in crucifying the Lord Iesus.

For

Act. 2.37

For the Text sayth: *when they heard it, they were pricked in their hearts, and sayd: what shall wee doe?* As if the present sorrow did so astonish them, as they knew not what to do, nor what to advise themselves. The next preparatiue is humble acknowledgement, that is, an acknowledgment of the soule of the misery it is in, and an exposing of such particular grieves as wee finde in the register of our conscience. This also is very necessary in the preparing of our soules: for though God (the Physician of our soules) vnderstand our sins better then our selues, and can remeinder them better then conscience; yet is it but reason, that hee that desireth the physicke of his soule, declare so much of his grieve, as hee can remember: not to instruct or helpe the knowledge of God, but to acknowledge our selues and our dutifull desires. This acknowledgement of sin, was comon in the custome of holy *David*, how often doth hee confess his sinne, and expose his grieve before God? for God is so desirous of our good, as that

Humble  
acknow-  
ledgment.

The exam-  
ple of holy  
*David*.  
Psal. 32.5.

hee then readily helpeth vs, when wee doe but (carefully) desire it. Therefore sayth the Prophet *David*: *I sayd I would confess my sinne, and thou forgauest, &c.* *David* did but say he would confess, God taketh his wrod, and forgaueth him his sinne. And certaintely, humble and vnfained acknowledgement in our repentance, is an vndoubted testimony that God doth giue vs grace, & that hee will giue vs fauour. Here is offered occasion to dispute a large controuersie touching auricular confessio, the which being contentiously disputed, hath kindled fire in the faith of manie, many making that of absolute necessity in all, which is onely conuenient in some. For auricular confession (as now it is vsed) is rather a state policy then religiouse piety, and therefore I dare not command it, neyther will commend it. The third preparatiue consisteth in holie action, that is, when wee indeauour a reformation of our selues, and declare our Repentance in a consonable discharge. For though no man can satisfie the iustice of God for sinne; that being possi-

Auricular  
confession.

Auricular  
confession  
rather poli-  
cy then pie-  
ty.

The thrid  
preparatiue.

possible for the Sonne of God onely : yet ought all men to endeauour so much as they haue power giuen them to satisfie men. As for example; bee that stealeth or defraudeth , bee it by force or by fraud, is of necessity bound to make restitution (if he bee able) and this the reformed Publican *Zacheus* wel vnderstood, who professing before Christ his reformation & repentance, to witnesse it to bee true and vnfained, hee gaue this infallible token : *Bekolde Lord (sayth he) the half of my goods I give to the poore, and if I haue taken from any man by forged cauillation, I restore him foure folde.* And the Text sayth in the next verse, that *then salvation was come into his house.* And so *Zacheus* by indeauouring that hee could not, did at one time entertaine both his Sauiour and his salvation. Therefore though no man can satisfie, yet euery man must endeauour, otherwise his repentance is idle and but vaine, neyther can he haue part in the righteousness and redemp-  
tion of Jesus Christ.

No man  
can - satisfie  
God.

How farre  
euery man  
must satisfie.

Luk. 19.8.

The last preparatiue is praier, that is

Prayer.

Psal. 25.1.

Note.

2.Kin. 19.

14.15.

a lifting vp of the heart to God, with faith and hopeful confidence. In the exercise of praier there is a double office, First, wee must expose our griefe. Secondly, we must implore fauour: for as in the ordinary cures of Surgery, the patient must first suffer his woundes to bee ript, launst and searcht before the playster can bee applyed to the sore: so must we rip, and search the wounds of our soule, empty the infectious matter; and when we haue it out, wee must vse it as *Hezechiah* did the blasphemous letter of *Rabshaketh*, spreade all before the Lord; and then with earnest humblenesse, implore his fauour, point out our sinnes vnto him, and confesse that these are they that haue wounded our soules, troubled our conscience, for which we grieue, for which we pray. When the soule is thus prepared, there is ioy in our repentant teares, pleasure in our griefe, and hope in our spirituall sorrow: and then, (and not before) are wee made fite to apprehend and apply the saluation of our soules, Christ Iesus. The second thing

thing in the care of our soules, is the soueraigne matter by which the soule is cured. That is the most soueraigne Balsame, the sacred bloud of the Lambe of GOD, of the Sonne of God, shed for the Redemption of mankind: for so sayth his holy Apostle Saint Peter, I.Pet. 2. 24. *who his owne selfe bare our finnes in his body on the tree, that wee being deliuerned from sinne should lide in righteousnesse, by whos stripes we were healed.* Our finnes are taken from vs, by his bearing them: our woundes are cured by his wonndes: our eternall death preuented by his temporall death: for but the Sonne of GOD (Christ Iesus,) there is no Empiricke, no quintessence, no Physicke, can cure a wounded soule: so venomous is sinne, and so incurable are the wounds of sinne: only the bloud of the holy Lambe is able to deliuere and heale; and that is both so certaine, and present in vertuous operation, as that one droppe (rightly applyed) is sufficient to cure the wounds of a world of soules. The last thing is the cure of our

The matter  
of the cure  
of our souls.

I.Pet.2.2.

No physick  
but the  
bloud of  
Christ can  
cure a woun-  
ded soule.

The maner  
of applying  
Christ.  
Heb.11.6.

Mat.21.22.

No resistāce  
against a  
true faith . -

our soules, is the manner of applying this most Soueraigne medicine Christ Iesus, and that is by a true and a liuelic faith , for without faith it is impossible to please God : and without faith it is impossible to apprehend the Sonne of God. Neyther neede this seeme strange to a Christian iudgement, that wee shoule bee able by faith to apprehend Christ, and apply him to ourre-pentant soules : for hee himselfe hath taught vs, that whatsoeuer wee shall aske in prayer (if we believe) wee shall haue it. Where hee maketh faith to bee the couenant and condition of pray-er, and promiseth that such prayer shal onely and alwayes preuaile, that is direc-  
ted by a liuing faith, against which there is no resistance. Therefore to ap-prehend Christ Iesus, and to apply him to our wounded soules, we must reach our handes of faith to the bosome of his Father, and by faith take him from the altar of his Crosse, and by faith ap-  
ply his bloud, (nay, his bloody bo-  
dy) to our wounded soules. For hee  
that doth it faithfully, doth it effectu-  
ally

ly, and shal doubtlesse find assurance in himselfe, that the woundes of his soule are cured; and that sinne is for euer disenabled from doing his soule hurt, that hath Iesus Christ his Redemeer faithfully applyed vnto it. For where hee is in his mercy, there is assurance, and the safety of diuine protection, And this is the order I aduise all christians in their repentance and spirituall sorrow. First, that they prepare their soules, and that then they apply Iesus Christ their saluation, In whom there is safety, without whome, none. I might heere bee large in declaring the manner and the causes of Godlesse sorrow, and false repentance. I auoide them for their number and variety: let the true iudge the false; and let this true forme of Repentance I haue prescribed, teach the Christian Reader to auoide all dissimulation, and hypocriticall sorrow for sinne: the which hee may iudge by comparing with this Doctrine I haue deliuered. And let him remember that Godlie sorrow causeth repentance, not to bee repen-

Note.

Hipocriti-  
cal sorrow  
in Gods ha-  
tred,

2. Cor. 7. 10

II

repented of; but worldly sorrow causeth death. 2. Corinth. 7. 10. II.

*The generall vse.*

The Vse.

First.

Note.

Secondly.

This doctrine of Repentance, and spirituall sorrow doth remember all men many very needfull admonishments. First, seeing that sinne is the cause for which wee repent vs, and by whose poysonsome meanes our soules are so grieuously wounded, and so fowly deformed; it ought to moue al men to a loathing and detestation of sinne, by which we are both grieved in our selues, & brought in the hatred and displeasure of almighty God. For if we carefully auoyd all such annoyances as bring any little taste of griefe to our bodies, or to our temporall life, wee ought much more carefully to auoyde sinne, which causeth such extremity of griefe in our soules, and doth both deprive vs of Gods fauour, & bring an euerlafting destruction vpon vs. Secondly, seeing there is no repentance profitable to saluat-

uation, but that which is caused in vs, by the mouing of Gods holy Spirit, it behoueth all men to bee serious in their repentance, and not to content themselues with a slender examination of their sinnes, and then againe to return to their former disobedience, and remissnesse; but to be carefull to repent al sinne, and to be constant in that care, no alteration, no interruption, and that our repentance respect rather a shame and griefe to haue offended a gracious God, then any feare of temporall or eternall punishment: lest by such repentance they gaine no more then *Saul & Ahab*; the one nothing, the other nothing but a short temporall blessing: both of thē leesing their soules by their false and fained repentance. Thirdly, seeing the soule cannot be cured by repentance, neither can apply or apprehend Christ Iesus, vnalesse it bee first prepared & made fit by the exercise of these duties, it therefore behoueth all men to be carefully precise in the office of these duties, & not to satisfie themselues with the exercise of one or two of them, but

Saules and  
Ahab's re-  
pentance.  
1.King.21  
27.

The danger  
of prelump-  
tion.

Luk. 19.8.

but to indeauour them all, because they are al necessary in our true repentance for as in the commaundements of the law, he that fayleth in one, breaketh al: so in these duties of repentanc, he that neglecteth one, profiteth by none, but annihilateth the purpose of his spirituall sorrow. Let no man therfore flatter himselfe with this presumption, that if hee haue beeene an extortioneer, a thiefe, or a godlesse person, that his repentence will suffice him, if he be sorry for his sinnes, and acknowledge them to God, for those though they bee necessary duties, they are not all the duties of our soules in our preparation to repentence. Therefore if he haue extorted, or (as *Zacheus* did, taken by forged cauillation, (that is by any indirect or dishonest meanes) hee must repent as *Zacheus* did, and make restitution (if he can) and as farre as he can: otherwise saluation can never come to his houle. Therefore as they are all necessary, so they are ioyntly necessary, euery man being bound to all these duties, as God and grace shall inable him.

Fourthly,

Fourthly, seeing Christ Iesus is that Empericke, and that onely salue which is able to cure a wounded sinfull soule, and that without him there is no working, no cause, no meanes of spirituall deliueraunce from finne, and from a wounded Conscience: therefore it most nearely concerneth all men to indeauour all meanes, to purchase this Christ their saluation, to sell all they haue, that they may buy the treasure of his bloud, & of his righteousnesse, nay, and to despise all thinges in respect of him their Sauiour, and the onelic Soveraigne salue for their wounded soules.

And that seeing wee haue Iesus Christ the Sonne of God proposed vs to be our saluation, who is alwaies ready, and alwayes willing to bee apprehended, and to bee applyed to our soules: by whom onely wee enioy the peace of conscience, and the hope of heauen; therefore no man ought to haue confidence and affy in pardons, dispensations, and such trash, wherewith the besotted people of this world

We must  
purchase  
Christ,  
though we  
sell all things

The wil-  
lingnesse of  
Christ to be  
apprehen-  
ded.

won-

Note.

Vile  
Physicke.

Fiftly.

Christ can  
not be ap-  
prehended  
but by a  
true faith  
only.

wonderfully delighted, for such pedalling stiffe must not be thought to haue equall vertue with the bloud of Christ, or that they haue any power in the cure of wounded soules, but on the contrary they surfette the conscience, and poyson the soule, enlarging the woundes both in number and griefe, and making the soule vncapable of cure, and most vnsitte to haie the precious bloud of Christ applyed vnto it.

Lastly, seeing there is no meanes to apprehend and apply this Christ, the phisition, and physick of our soules, but onely by a true, liuely and a iustifying faith, therefore it most necessarily concerneth all men, to haue this means of apprehending Christ; because (as I haue sayd) the salue though inost soueraign cannot profite the sore, vnlesse it be applyed, that being the very maine aet of our spirituall health, all other duties and offices beeing but circumstancies, to assist and forward this aet. Moreouer the faith by which wee apprehend Christ, must be more then a common

or

or a generall faith. For it profiteth not to our health and saluation, to knowe onelie that Iesus Christ is the present cure of our soules, vnlesse wee also by a confident and liuely faith, apprehende and apply him to the sole of our soules. Againe, seeing Christ is our onely saluation, & seeing faith is the only means of apprehending it, we ought not to appoint other matter of saluation, neither any other maner of applying it. And therfore no man ought to ascribe righ-  
teousnesse to himself, to his own works, or the supererogatiue workes of his friendes, but onely to Iesus Christ, and that this Christ is onely apprehended by a sauing faith.

Note.

*Speciall application.*

I will often meditate this Doctrine of true Repentance, what feare, what care, what affliction is in the soule at such occasion. I will practise it in my selfe, I will pity it in others: I will condemne sin to be the great cause of such

O

misd-

Speciall ap-  
plication.

A necessary resolution.

How to  
dresse the  
woundes of  
a soule.

The righte-  
ousnesse of  
Christ must  
supply all  
our defects.

No sin must  
be fauoured.

misery, I will condemne my selfe to be the onely cause of that sinne. When I exercise this spirituall office of repentence, I will bee carefully busie in all the duties thereof: I vwill search the woundes of my soule, empty the rotteness & putrifaction thereof, search and dresse my wounds; search them by a serious examination of my finnes, and dresse them by humble and hearty acknowledgement, I will examine the actions & the particulars of my life, I will compare them with my duties, and those that proportion not, I will call them my errors, my finnes, and the wounds of my soule. I wil by the means of prayer and faith, referre my defects to bee supplyed by the most absolute satisfactory righteousness of my Sauiour. What I find sinne, I wil call sinne: I will not flatter my errors, nor smooth my deformities, I will not pretend health when I am sick, nor safety when I am mortally wounded, I will not fauour any sinne, whether it bee a sinne of profise, or a sinne of pleasure. In this case I will despise both

both pleasure and profit: I will therefore be sorry for all, acknowledge all, pray for the remission of all. If I haue gayned possessions and wealthes by theft, extortion, forged cauillation, or any other indirect meanes, I will restore as my present estate shall enable me. I will be ashamed that *Zacheus* the Publican, shall restore his extortions four-fold, and I a Christian, not to restore the princiall. I will shunne all such sinne, as a plague or leprosie, because I know that saluation will not come to him that hath such defection. But as (of necessitie) all sinne must bee cured, otherwise there is no cure: so in my repentence I will hate all sinne without dispensation of any; otherwise I repent not, but flatter my selfe in presumption, and vaine confidence. And because nothing can apprehend and apply saluation to my Soule, but the handes of a saving faith onely, I will therefore bee sure that my faith bee such an one, I will trye it by the evidence of my Workes: they wil te-

All sinne of  
necessity  
must bee  
cured.

Works must  
try our  
faith.

Plentifull in  
good works  
and why.

stifie what it is, and of what Nature. For as my faith in Christ doth iustifie mee in the sight of God, so the workes of my faith iustifieth my faith in the sight of men, and my selfe. If the fruites of my faith ( then ) bee good, my faith it selfe then must needes bee good, and auailable to apprehend and apply Iesus Christ my saluat[i]on. I will therefore bee plentifull in the exercise of all good Actions, that my conscience may testifie my faith: and that my faith may bee able to execute the holy Office assigned it.

When I haue the assurance of this faith, I will then with confidence looke vp to Heauen. I will seeke him whome my Soule loueth, and when I haue found him, I will expose before him the calamity of my soule, and my present condition. I will open my woundes, discouer my sinnes, declare my endeauour, and report my faith. When I haue thus done, I knowe what my Sauiour will doe: he will rejoyce at my recovery, and be glad of

my

my returne : hee will shew mee his  
righteousnesse, shew me his woundes ,  
and shew me his death vpon the crosse:  
hee will also willingly yeeld himselfe  
vnto my faith, and giue mee free liber-  
ty in the vse of his righteousness.  
Then will I busily apply my cares, I  
will stretch my handes offaith to the  
altar of his Crosse, I will (with reuerend  
boldnesse) touch his wounds, and take  
his sacred bloud; and with a won-  
derfull degree of comfort, I will apply  
it when I haue it: I wil open my wounds  
wide, and will infuse his most precious  
bloud, and with that bloud shall enter  
the Spirite of health and euerlasting  
safety.

Thus in an instant shall I finde the  
happy alteration of my soule: and I  
that (but then) was in spirituall griefe,  
tribulation, and anguish, shall now  
finde ioye and strength in my Soule:  
and my soule that was wounded, defor-  
med, and full of the markes of sin, shall  
now haue the marke of the righteous-  
nes of Iesus Christ, wherby I shal be di-  
stinguished from vnrepentant sinners,

Apprech-  
sion of  
Christ.

The hap-  
py altera-  
tion of a  
soule

and haue the seales & assurances of my  
saluation. Amen.

### *Of Mortification.*

#### *Chap. 4.*

Mortificati-  
on.

Note.



E that is resolute to indeuour his godly repen-  
tance, and laboreth the reformation of his sin-  
full life, must labour two thinges principal-  
ly, and of necessity; the first is Mortifi-  
cation, the next regeneration. He  
must first destroy his sinnefull estate,  
before he can obtaine the state of grace.  
For God and the gifts of God, are so  
absolute holy, as that they cannot ad-  
mit any mixture or cooperation with  
sinne and wicked action. For as in the  
curing of bodies infected with poison-  
ous diseases, the Physition by severitie  
and strict dyet, bringeth downe the  
body of his patient to extreme pouer-

ty

ty, and leannes, and then in that extremity, helpeth the weakenesse of Nature; and by restoratiues, and requisite dyet, bringeth a new flesh wholesome and without disease, the former diseased flesh being first wasted, and vterly consumed with the extremity of phisick. So he that is resolued in his repentance, and hath a loathing and detestation of his sins, and a desire to free his soule from the contagion of sinne, must resolute also to endure such bitter Phisick and strict dyet, as the iudgement of spiritual phisick doth prescribe him; whereby all the euill, depraued and corrupt affections of his soule, may bee vtterly wasted, and thereby his soule may haue new and fresh indument of grace, without taint, without disease, without grieve. This was figured in the manner of Gods calling *Moses* to his princely and Propheticall office. For when *Moses* made offer to come neare the presence of God in the bush, God forbad him: *Come not hither* (saith God,) *put off thy shoes of thy feet*. That is before thou presume to approch my presence, thou

How to  
mortifie our  
diseased  
actions.

Ex. 3.5.

Leuit. 15.2.  
&c.

No peace  
betweene  
God and  
Belial.

must first put off thy shooes, that is, thy sinfull and corrupt affections: for hee that hath base and vile affections is not worthy, is not fitte for the presence of G O D. It was also in the order of the Ceremoniall Law, that they who were polluted (were it but with the touch of any vncleane thing) were for a time prohibited the Sanctuary, and the presence of God: and had a time limited to cleanse them, before they were admitted and allowed for cleane persons. All which Ceremonies doe but note vnto vs the Nature of holinesse, how vnpossible it is to bee reconciled with sinne, that as the two contrary Elements, Fire and Water, cannot possibly bee in any one Subject without intestine strife: so God and Beliall, grace and sinne, can never conspire in any one particular: but where grace is, sinne cannot be, and where sinne is, grace will not bee: there being in them a full opposition of Nature, not to be reconciled. Therefore it is necessary, that before wee entertaine the graces of Gods Holy Spirit,

Spirite, wee first discharge our sinnes, which haue had entertainement in vs, and before wee can bee regenerate, and made the sonnes of GOD, wee must mortifie our affections, whereby we were made the seruants of Sinne.

Saint Paul admonishing the *Colosians* to an imitation of Christ, and his holinesse, aduiseth first to Mortification, as if without that meanes, the other were impossible. *Mortifie therefore (sayth hee) your Members which are on the earth, Fornication, uncleannessse, &c.* And hee giueth a reason of this direction, in the Epistle to the Romanes, 8. 13. *For if yee live after the flesh, yee shall die: but if yee mortifie the deedes of the body by the spirit, yee shall live.* By which place wee are taught, what mortification is, and of what necessitie it is.

Mortification is a decay or perishing the deedes of our flesh, by the grace and operation of Gods Spiriute. By the deedes of our flesh, is meant not onely our euill actions, but our desires

S.Paules  
direction.

Colos.3.5.

Rom. 8. 13.

What Mor-  
tification is.

*Col. 3. 5*

To ende-  
avour exactly  
is exactly to  
performe.

Secondly.  
Question.

desires and carnall affections also; the which Saint Paul doth particularize in the Verse before alleadged: where he calleth their generall name members on the earth. Mortifie therefore your members which are on the earth, fornicatio, uncleannessse, the inordinate affection, euill concupiscence, and covetousnesse, which is idolatry. In which hee comprehendeth (not onely) our actions, but affections; nay, the very naturall concupiscence, and depravednesse of our Nature. Not that any man is able to performe these dueties exactly; but exactly to endeavour them, and that our defectes may bee in our power, and not in our purpose and endeauour. And this is the meaning of that Apostle, in naming ( for the matter of mortification) sinnes of action, sinnes of affection, and sinnes of naturall descent.

Secondly, mortification is an office of the spirit, & here importeth a question, whether the word spirite in this place is to be meant of the Spirite of God, the Holy Ghost, or of the Spirite of man

man our naturall soule. I answe're, that the Spirit executing this office of mortification, is principally meant of the holy Ghost, who giueth the first motion of desire in euery Godlie Act. It is respectiuely also meant of the care and trauell of our owne spirites or soules, not that our own spirites can cause our owne mortification, but being first caused by Gods Spirite, it is entertained and continued by the exercise of our owne Spirites, our Spirites hauing no such strength in theyr owne Nature, but as they are prepared by the Grace of the Holy Ghost. For, as in the casting of a stome or running of a Bowle, though the strength of the arme give the first motion to the bowle or stome; yet afterwards is the motion continued a competent time, as wel because of the pow'full mouing of the arme, as also because of the naturall fitnesse of the thing moued. So in the office of mortification, and in all other diuine offices of the Soule, though the Soule moue not it selfe to these holy actions;

Answer.

Note.

No soule  
can moue it  
selfe to di-  
uine action  
yet

yet by reason of the spirituall nature of our soules , when it is once moued by the Holy Ghost, it then continueth such motion, euен to perfectiōn ; so that the prime houre of the holy exercise of Mortification (and so of all other spirituall offices) is wholy to bee ascribed to the power of Gods holy Spirit, which moueth in our harts enery act, and euery purpose of well doing.

Thirdly.

Rom.8.13.

Life and death is proposed every man.

Thirdly, there is a necessity of mortification imposed vpon euery man, vpon the paine of condemnation. This is implied in the words of S. Paul in the place before alledged, Rom.8.13. *For if ye liue after the Flesh, ye shall die, but if ye mortifie the deeds of the body by the spirit, ye shall liue.* Where the Apostle proposeth life and death before the Romanes, admonishing that of necessity they must chuse one, eyther to mortifie the flesh and liue, or else to pamper the flesh, and die; there being no meanes, no cause of auoidance of this necessity. And S. Paul hath admiration at their simplicity, that cannot apprehend this miste-

mystery, who in the Allegory of seede prouing the resurrection of our bodies, proueth also the necessary mortifying of our flesh: *O foole (saith he) that which thou sowest is not quickned except it die:* For as the blade of seede corne cannot appeare before the graine bee first rotten in the Earth: and as there cannot bee a Resurrection to Life, before there bee first a separation and rotteness by Death: So there can-  
not bee a Regeneration by Grace, beefore there bee a Mortification to sinne. For new-Birth is gotten by the death of Sinne, and Mortificati-  
on is the Predecessor, and nexte Parent to Regeneration, they being necessary Relatiues: for where one is, both are; and where both are not, nei-  
the is.

These thinges are most materiall in the doctrine of Mortification.

First, it is generally necessary, al men beeing bound to that duty vpon neces-  
sity.

Secondly, it is necessarily gene-  
rall, all men being bound to mor-  
tifie

1. Cor. 15.  
36.

No regene-  
ratio before  
mortificati-  
on.

All men,  
all sinne.

tifie all sinne, without fauour or dispensation of any. Lastly, it is moued in vs by the spirite of God, but is exercised by our owne reformed Spirits, God kindling the fire of zeale in our heartes, which when it is once kindled, burneth of it selfe, but not without diuine assistance.

*The generall vse.**The vse.*

Eyther men  
or their  
sins must  
die.

**¶** The necessity of Mortification, doth require in euery one an exact diligence in that Christian office: for seeing the hazard of eternall life dependeth vpon the death, or not dying of sinne, and that necessarily, there is no man of that simple vnderstanding, but will thinke it expedient, nay, necessary wisedome, rather to destroy his sinne, then himselfe, for one of the two must of necessity be mortified, suffer death, and die. And if any man thinke to be able to deuise a means to saue both himselfe and his sinne, and in the reformatiōn of himselfe to ouerlaape the duetie

of

of mortification, as a duty too precise and of grievous performance; and shal thinke that mortification is not of necessary substance, but rather a seuerre circumstance, which may bee safelie auoided; to him I will say with indignation, as S. Paul sayth to the *Corinthians* with admiration: *O foule, that which thou sowest is not quickned, except it die.* And let him bee sure, that if he fayle, or faint in his indeuour, there is no indeuour can purchase him the fauour of God, and the saluation of his soule. Therefore it most neerely respecteth al men, not to esteeme their sinne, which is their enemy, & would destroy them, more then God that is their friend, and would faue them; nay, more then theyr soules, and their owne saluation; but to despise their sinnes, may themselues in respect of God, and saluation. And therefore let euery man make war vpon his owne flesh, and let him be valiant to conquer himselfe; & to triumph in the spoyle and death of his sinfull actions and affectiōns. For there is no Warr can gaine our Names a greater glory.

1. Cor. 15.  
36.

How to  
esteem God  
the soule,  
and sin.

Man must  
warre vpon  
himselfe.

All sin must  
die.

Men must  
hate as God  
hateth.

1.Sam. 15.1.

glory, then to victor our selues, and he  
is most redoubted and most valiant,  
that can conquer his owne affections:  
the which all men must doe, before  
they can haue the garland of holy vic-  
tory from the handes of God. Againe,  
seeing that in our mortification there is  
no respect of fauour had to any sinne,  
but that all sinne must dye, the sins that  
haue gayned vs eyther our profit, or  
pleasure: for all sinne beeing in hatred  
with God, all sinne is therefore com-  
maunded to die, without dispensation,  
prouiso, or exception. It therefore be-  
houeth all to hate as God hateth, euē  
all sinne, because all sin is in Gods ha-  
tred; least they prouoke GOD as Saul  
did, and with *Saul* declare themselues  
reprobates; God commanded *Saul* to  
destroy the *Amalekites*, a sinnefull and  
Godlesse people, *Saul* performed his  
commaundement but in part: For  
though hee destroyed many, he spared  
some, for the which GOD cast him  
from his fauour, and rent his King-  
dome from him. Our sinnes are those  
*Amalekites*, God hath commanded vs

to destroy them vtterly: if therefor<sup>c</sup> any man presume against Gods com- mandement to spare any, God will cer- tainly cast him with *Saul*, from the hope of saluation. This dooth admonish all to auoyde the common custome, that men commonly hate the sinnes and infirmities of others, but flatter and feed their owne with satiety; The vsu- rer he condemnes the prodigall, the prodigall him: the drunkard condamneth gluttony, the glutton drunkennes. Age and youth haue particular sinnes, yet they despise one another, and so e- uerie particular, so that many can ab- horre those sinnes to which they are not naturally addicted: but fewe doe mortifie the that are nearest & dearest vnto them. These our Sauiour Christ calleth hypocrites, that point at little sins in others, but flatter mayn ones in themselues. This euill custome is farre short of the duty of mortificatiō, which requireth a detestation (nay a death) not of some sinnes, and other mens, but of our owne sinnes, and of all our own without exception of any.

Admoniti-  
on.

Hypocrites.

P

Lastly

Lastly, seeing the holy Ghost doth moue this grace in our hearts, and doth giue vs spirituall power in the office of mortification, it behoueth all men to addresse theyr prayers to G O D, that hee will giue them the direction of his grace, in so needfull a performance, and that when they finde in themselues a desire to mortifie their sinnes, and sinnefull affections, that they yeeld their endeauour with all diligence to doe as the holy Ghost doth direct them, lest by neglecting the admonishments of Gods Spirite, they bring vpon themselues a greater condemnation.

The holy  
Ghost the  
best director

Speciaall ap-  
plication.

### *Speciaall application.*

Mortification beeing of such necessity in the ordinary meanes of my saluation, as that not my selfe, or any can be regenerate, before wee carefully discharge this office of mortification; I will therefore endeauour this dutie with all diligence: I will denounce a bloudy

bloudy and a generall warre against  
all my sins, I will entertaine fauour and  
correspondency with none; but euen  
those sinnes that haue been my delight  
shall bee my hatred: I will not loue  
them for theyr profite, because transi-  
tory: I will not fauour them for their  
pleasure, because in their pleasure there  
is poysone. I wil not feare them for their  
number, though infinite many, nor  
for their valour, though they haue con-  
quered my selfe, and a world of people:  
because I know whose I am, and who  
is on my side. When I was victored by  
them, I was their seruant, their slau:   
now I haue victored them, I will make  
them perpetuall slauues: I will binde  
them in chaines, cast them in prison,  
and for euer destroy their euill power,  
I will haue no pitty, no fauour, no  
compassion on sinne, because (when I  
was victored) sinne was mercilesse a-  
gainst me. I will not (as did Saul!) spare  
any for their dignity or woth, but  
with David, I will mortifie and destroy  
all; in my youth I will hate the sinnes  
of youth, and in my age, I will bee

Delights of  
sinnes must  
be in hatred

Reasons  
why wee  
should fauor  
no sinne.

Sin is most  
mercilesse.

Warre is  
not ended  
but by vic-  
tory.

Gods policy  
cannot bee  
preuented.

Psalms. 18,

also impartiall, prosperity shall not alter me, neyther shal pouerty tempt me: but hauing vndertaken to warre with sinne, I will bee full in my opposition. I will not end my warre without victory, I will not interrupt it by truce, but I will be resolute in my purpose, and constant in my resolution. At all occasions, and in euery distresse I will resort to the Spirit of God: hee is my Commander, and the Generall in this spirituall warre. I will consult with that Oracle, and receyue direction: I will fight with that arme, and obtaine the garland. For hauing God on my parte, whom then shall I feare? His policies cannot bee preuented; nor his power (with victory) opposed. What I want of spirituall power in my selfe, I shall bee abundantly supplyed by the infinite power of the holy Ghost: For by him, I shill bee able to ouerthrow an host of sinne; and by the strength of my God, I shall auoide all extremities. Hee is the maine battell of my power, I am but the reare. He is my General, I am his Soldier, his holy Crosse my colours

colours, his holy Word my weapons. And being thus appointed, I dare confront all the enemies of my soule, all my sinnes: and the Diuell to helpe them. I dare vndertake their conquest, spoyle theyr power, discipline their errours; and by the perpetuall death of my sinne, obtaine a perpetuall quiet of my conscience, and a perpetuall peace in my soule. *Amen.*

A christian boldnesse.

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*Of Regeneration, or new Birth.*

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*Chap. 5.*

Hen all things were first created, euery thing was perfectly good; no defect, no blemish, no need of correction. The first defection was sin:

Gen. i. 31.

The reason why God did punish the angels in their owne particulars only, but man, in him selfe and posterity.

Gen. 3. 17.

the first sin was the sinne of Angels, the next the sin of man. God punished the sinne of Angels in their owne particulars onely, because they were not to derive their natures to posteritic by generation and natural descent; and because they were ordained for the seruice of God in certain peculiar offices in the gouernement of his Creatures: the Creatures not being ordained for their seruice. But man for whome all thinges, (euen the Angells themselues) were created, & from whom was to be derived a world of people, when hee sinned, God punished man himselfe, his posterity and the creatures hee had made and giuen him, For as the sinne of man had infected the whole house of man (the whole World beeing then his house) so the curse of God, and the marke of his displeasure was seated on that house (the world) all thinges being subiect to alteration, & euil change. Frō this cause is the necessity of regeneration, al shings being now (in their owne nature) in the state of corruption, and death. And therfore saith S. Peter, when

Christ

shall come to judgment, the heauens shal  
passe away with noyse, & the elements shal  
melt with heat, & the earth with the works  
that are therein shal be burnt vp: and that  
there shal be a new heauen, and a new earth  
according to Gods promise, wherin dwells  
righteousnesse. So that nothing shall bee  
able to abide the glory of Gods pre-  
sence, but that which is reformed, and  
regenerate, not the elements, not hea-  
uen it selfe, but as all haue endured (for  
sinne) the bad alteration, so they must  
also endeuour (by grace) the good alte-  
ration: all were transformed by sinne,  
all must be reformed againe by grace,  
or else remaine in their deformity. And  
Saint Paul is peremptory in this opini-  
on, *For in Christ Iesus (saith he) neyther  
circumcision auayleth any thing, nor uncir-  
cumcision, but a new creature: that is, a re-  
generation by an effectual faith, is only  
necessary: all ceremony being insuffi-  
cient and not effectuall.* And our Sau-  
our Christ to Nicodemus preached the  
necessitie of regeneration, and affirmeth  
his doctrine with a double asseuerati-  
on. *Verily, verily I say unto thee, except a*

2 Pet. 3. 10.

Vers. 13.

Sin defor-  
med all,  
Grace re-  
formeth all.

Gal. 6. 15.

No regeneration,  
no salvation.

What regeneration is.

Iam. i. 17.

The Holy  
Ghost, our  
spirituall  
teacher.

*man be born again, hee cannot see the kingdome of God. If not see the kingdom of God, then not inherite it, And this may suffice to perswade the necessary knowledge, and the necessary care of regeneration, being that without which it is impossible to be saued. Now it importeth to know what regeneration is.*

Regeneration is an act of the holy Ghost in Gods elect, whereby they are admitted or entred into a constant and faithfull exercise of a godly life. First, it is an act of the holy Ghost: for, as I haue before sayde, all grace is the gift of God, and euery motion to goodnes is caused by the spirite of God onely; our selues being meerly passiuē in all divine exercise, God himselfe being the actor, and principall mouer. For as he that learneth to write, hath his hand first led by the direction of his teacher, before he can merit any little commendation: so the holy Ghost (by whose directions wee learne the vse of all spirituall exercise) doth moue both our capacity and power, to vnderstand the knowledge & vse of necessary Christian

an performance, without which Master, we should neuer bee able to comprehend the rudimentes and first elements of diuine learning. Regeneration then being a christian office of most necessary performance, it must needes bee caused in vs by the holy Ghost; who is the first mouer of euery grace. This doctrine Saint Peter concludeth in expresse words: *Blessed (sayth he) be God, euен the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe unto a lively hope, by the resurrection of Iesus Christ from the dead:* So that we are regenerate or new begotte by God in Iesus Christ at the motion & instance of his abundant mercy.

Secondly, this act of Regeneration by the holy Ghost, is caused in the heartes of GODS elect onely. This Doctrine is grounded vpon this Conclusion: That G O D S labour is neuer fruitlesse; but what hee attempteth is finished, there beeing no resistance to his power, nor any greater to counterman him. As holy David saith:

1.Pet. 1.3.

Secondly.

Iam. 1.17

The

No regeneration, no salvation.

What regeneration is.

Iam. i. 17.

The Holy Ghost, our spirituall teacher.

man be born again, hee cannot see the kingdome of God. If not see the kingdom of God, then not inherite it, And this may suffice to perswade the necessary knowledge, and the necessary care of regeneration, being that without which it is impossible to be saued. Now it importeth to know what regeneration is.

Regeneration is an act of the holy Ghost in Gods elect, whereby they are admitted or entred into a constant and faithfull exercise of a godly life. First, it is an act of the holy Ghost: for, as I haue before sayde, all grace is the gift of God, and euery motion to goodnes is caused by the spirite of God onely; our selues being meerly passiuē in all diuine exercise, God himselfe being the actor, and principall mouer. For as hee that learneth to write, hath his hand first led by the direction of his teacher, before he can merit any little commendation: so the holy Ghost (by whose directions wee learne the vse of all spirituall exercise) doth moue both our capacity and power, to vnderstand the knowledge & vse of necessary Christi-

an

an performance, without which Master, we should neuer bee able to comprehend the rudimentes and first elements of diuine learning. Regeneration then being a christian office of most necessary performance, it must needes bee caused in vs by the holy Ghost; who is the first mouer of euery grace. This doctrine Saint Peter concludeth in expresse words: *Blessed (sayth he) be God, euен the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe unto a lively hope, by the resurrection of Iesus Christ from the dead:* So that we are regenerate or new begotte by God in Iesus Christ at the motion & instance of his abundant mercy.

1.Pet. 1.3.

Secondly, this act of Regeneration by the holy Ghost, is caused in the heartes of GODS elect onely. This Doctrine is grounded vpon this Conclusion: That G O D S labour is neuer fruitlesse; but what hee attempteth is finished, there beeing no resistance to his power, nor any greater to counterman him. As holy David saith:

Secondly.

Iam. 1.17

The

*The Lord hath done whatsoeuer pleased him. And therefore this grace is moued in the Elect onely, because the elect onely haue the benefite of all grace. And S. Paul chargeth all men that challenge any part in Christ, that they become new and regenerate. Therefore (sayth hee,) If any man bee in Christ, let him bee a new creature, 2. Cor. 5.17. As if to be in Christ, and to bee a new creature, were reciprocall, all that were in Christ to bee regenerate, and all that were regenerate, to be in Christ: the elect beeing onely in Christ, and regenerate onely.*

*2 Cor. 5.17*

Thirdly.

Regeneration maketh vs the sons of God.

Thirdly, by this act of grace, they are admitted and entred into the exercise of godlinesse. For howsoeuer before we are regenerate, & come to be made (as it were) the very actuall sonnes of God, by spirituall regeneration, wee passe many dueties of holiness which may promise vs an extraordinary degree of hope that we are in Gods fauor; yet haue wee then our best assurance, when wee are adopted his children by regeneration: for then wee bring our holy

holy purpose of reformation into act,  
and faithfully endeaouour those dueties  
which(before)we had only determined  
And (therefore) S. James speaking of  
this spirituall generation, saith: *Of his  
owne will begat he vs with the worde of  
truth, that we should bee as the first fruities  
of his creatures, Iam. 1.18.* That is, when  
we are regenerate, and made the sons  
of God, we are then fruitfull, & not be-  
fore; we are Gods first fruities, because  
we are then first fruitfull.

Iam.1.18.

Fourthly, the exercise of good works  
in the regenerate, must haue two spe-  
cial properties: first it must be faithfull,  
then constāt. It must be faithful because  
of this ground: *whatsoeuer is not of faith  
is sin.* Rom: 14. It must be constant be-  
cause of this: That not those that faint  
in the race of godlines, but those that  
run on with hope & alacrity shall ob-  
taine the garland: for so sayth the holy  
Ghost by S. John: *He that ouercometh &  
keepeth my works unto the end, to him will  
I giue power ouer nations.* Not he that en-  
deuoreth the beginning, the middle, or  
a part of his life, but he that endureth to  
the

Rom.14.23

Reu.1.26.

Heb. 12.1.2

1.Cor. 9.24

Qualis vita  
finis.e.r.

John. 3.4.6.

the end, hee shall bee saued. And the Authour to the Hebrewes, admonisheth all men, *that they run with patience the race that is set before them, looking unto Iesus the Author and finisher of their faith &c.* for saluation by Iesus Christ, is that crowne of glory for which all runne, which none can gaine but hee that runneth the race of his life faithfully and constantly. Therefore saith S. Paul: *So run that yee may obtaine.* That is endeuour your strength with your time to the vittermost, for though yee begin well, it is nothing vnlesse yee also end well. For as the tree falleth so it lyeth, and as men dye, so they shal rise to iudgement, for the graue can giue no holinesse, no perfection; but doth onely continue vs in the state it found vs. Now if any man obiect, as Nicodemus did to Christ, *How can these thinges bee? Can a man bee borne which is olde? Can he enter into his mothers wombe again, and bee borne?* The answer that Christ made to Nicodemus, may auiswer such questions. First. he sayth, *that except a man be borne of water & the Spiri, he cannot enter.*

Verse 5.

ter into the Kingdome of God. That answeres the necessity. Secondly, to teach him the manner of regeneration, how the children of God be borne a new, how it is caused by the secret working of Gods Spirite in the Children of grace, he maketh a familiar comparison or giueth instance by the mouing of the ayre. That as when wee heare the whistling of the winde, wee know it bloweth, yet cannot wee know from whence: so in the act of regeneration, when we feele in our hearts the motion of Gods holy Spirite, breathing saluation into our soules. And when our workes, and consciences giue vs vndoubted testimony, that wee are regenerate and borne of God, it is then as vaine a care to search the secret workings of Gods Spirit, and by what actions and circumstance God hath begotten vs by the Spirite, as to enquire of the wind, whence it came, or whether it would; this thing being not necessary though regeneration it selfe bee most necessary, & not to be neglected without condemnation.

No man  
ought to  
search the  
secret wor-  
kings of  
Gods  
Spirite.

*The*

## The generall vse.

The vse.

Ioh. 3.34.

Admonitiō

God loueth  
mercy a-  
bove all  
things.

Regeneration being of such absolute necessity to salvation, as that *beinge not regenerate, and borne a newe of water, and the Spirit, we cannot be the sonnes, nay the seruants of almighty God,* though wee neuer so much endeauour in the seruice of other Christian duties, this doth admonish all men to haue principall care, to labour all meanes possible to haue faithfull & sufficient wisnesse from their conscience, that they are the adopted children of God, established in the assurance of their saluation, being known and sealed of GOD with the mark of spirituall regeneration. For it must needs bee sufficient to resolute a coniquence of Gods fauour, when wee know that wee are his children, he our father, when wee know that our Father must judge vs, and such a Father as loueth mercy aboue all thinges. It is a grounded cause to make vs hopefull, nay, confident in the trust of Gods mercy;

and

and safely without presumption to conclude our owne ioy : that if we be truely regenerate, we shall certainly be saued ; it being as impossible to seuer saluation from regeneration, as God from his Sonne. And therefore the holy Scripture concludeth the necessitie of their salvation that are regencrate and borne of God : *whosoever (sayth S. John) is borne of God sinnewt not, for his seede remayneth in him, neyther can he sin because he is borne of God.* 1. John. 3. 9. Saint John sayth hee cannot sinne, that is, not commit sinne of purpose, but of infirmitie : and such sianes God will not impute to his adopted & regenerate children. And of this kinde are those finnes Saint John meaneth, when he sayth: *All unrighteousnesse is sin, but there is a sinne not vnto death :* and that is the sinne of them that are regenerate, who though they sinne, yet they sinne not vnto death, theyr sinne being onely a sinne in nature, and not a sinne to condemne them.

This may prouoke all men to haue a zealous care to bee regenerate : for by being

1.Joh.3.9.

1.Joh.3.17.

The rege-  
nerate can-  
not sinne to  
death.

Secondly.

being regenerate, he shall haue honour with securitie; honour in being the adopted sonne of God, securitie in that hee cannot sinne to death, or fall from the fauour of God: in which respect he shall exceede both the honour and the happinesse of *Adam*(and the Angels)in his innocency; for *Adam* was but Gods seruant, he shall be Gods sonne. *Adam* had power to fall, & did fal from grace; he neyther will nor can fall from grace, the Spirit of God supporting him in a sufficient strength of holinesse.

Secondly, seeing regeneration is an act of the Holy Ghost, euery man ought so to rectifie and reform the errours of his life, as that the Spirite of God may not take loathing to enter our soules; but rather that by mortification and holy exercise, we may bee prepared to entertain that sacred guest into our heartes; least when hee commeth, he find vs as God will find the reprobate in the day of iudgement, vnprouided, carelesse, and secure: and so not seale vs for the sonnes of God, but mark vs the children of death, and the friends

friends of Antichrist. Thirdly, seeing the Elect oaly are regenerate, & made the children of God, it ought therefore to be the principal care of euery man to be regenerate; because regeneration is the vndoubted witness of Election; and S. Peter biddeth vs give diligence to make our Calling and Election sure, which can no way be better assured vs, then by assuring our Regeneration, which is the certificate & testimony of our election. Fourthly, seeing regeneration is an entrance into holy action, it remembreth all men, that before they be regenerate, all their actions, and all their endeuors are but sinne: & that those works which in a regenerate man are ornaments and graces, are in them blemishes and sin; because before wee be Regenerate and reconciled to God, God hath all our actions in detestation. For so did God in the time of the ceremoniall law, and in the first Age: for though *Caine* and *Habel* both offer vnto God, yet God accepteth *Habel*, and reiecteth *Cain*: because *Habel* was in Gods Election, and *Caine* was not: and so in regeneration,

Thirdly.

1.Pet.1. 10.

Fourthly.

The best  
actions of  
the vnrege-  
rate are sin.

Hahel and  
*Caine*.

Note.

Fifly.

Constancy  
in holinesse  
commanded

when wee haue God our friend, our father, then all our actions, though in their nature sinnefull. are accepted for righteous. When God is not our friend and father, then all our actions, (euен them wee account as rightenesse) are but sin, and so reputed, & accepted of God. Therfore ought al men to be most carefull to be regenerate, because before that time they cannot please God, neyther do well. They must also endeouour in all godly action, otherwise they can never be regenerate.

Lastly, seeing the workes of regeneration must be both constant and faithfull; ( by constancy I meane persecurance; by faithfulness a choysse of lawfull particulars ) therefore euery man must bee sure to exercise his deuotion & zeale in lawful argument; and that he runne in the spirituall race which God hath proposed, & not in the by-waies of error, and false or selfe opinion; and that in this course he faint not his spirituall courage, but that he holde out the race of his life, with a hopefull confidence to win the garland of saluation,

which

which all shall both win and weare that constantly and faithfully endeuour themselues in godly action.

*Speciaill application.*

Regeneration then being of excellent worth and of absolute necessitie, I will take of my cares & endeuors from all worldly occasions, and apply them to this holy purpose onely: for by being regenerate, I shall both auoide the danger of sin, & liue in the fauour of God, and be graced with the honorable title of his sonne, I will remember them that proudly vaunt their pedigree, and their descent from honourable parents, I will pity theyr error, and despise their vain glory. I will compare such honor with the honour of Gods regenerate children, I shall finde an infinite distance in their worth, that to be transitory pasable, of short continuance, vaine and full of bitter mixture: this to be eternall and infinite, of infinite worth, & infinite in time, nothing to preuent it,

Speciaill application.

No compa-  
risson be-  
tweene the  
dignity of  
the sonnes  
of God, and  
the sonnes  
of Nobles

To gaine  
heaven, wee  
must despise  
earth.

Disgrace &  
persecution.

The truly  
honourable.

nothing to alter it, I will therefore (to gaine this) despise that: I will desire no other honourable title, then to bee calld the child of God, that will giue me sufficient reputation. For that (in the leaft degree) will out-glory all earthlie honour in the highest degree. I wil not care how base the world repute it, nay, I will not faint, though the world persecute it. I know that my Sauiours kingdome is not of this world, neyther is my glory of this world; but hee that hath regenerate and new begotten me by the grace of his Spirite, hee is my glory, and by him I am made honourable. This is that honor for which I despise the world, and with which I can disgrace all worldly honour. And for this hонeur I will spende my houres, spend my actions, my endeouours; nay, I will spende all to make this purchase. I will runne my spirituall course with alacrity, seeing this honour is proposed mee. And when I haue it, I will esteeme it precious: I will much rather leese my life then my honour. For this honor being once lost,

lost, is not recoverable: it was giuen by grace, it cannot be redeemed by nature. I will therefore esteeme it as it is: and hauing once got the honour to be the child of God, I will carry that honour to my graue, and with that honor, I wil present my self in the day of iudgement , before God my honourable Father, and before the honorable company of his Angels & Saints, and then wil appear by direct euidence, & before all the world, whether my honor(in being regenerate and made the sonne of God)which the world despised, or their transitorie honour and prosperity of fortune, wherin they gloried & proudly exalted themselus, be of better proof, when God shall call me his sonne, and bidde mee enter the kingdome of my ioy: and call them slaues, and bidde them enter their bondes, prison, and paine perpetuall. This will bee the blessed priuiledge my honour will then giue mee. And therefore to be regenerate, and thereby to make God my father and my friend, I will not care what neglect, what scorne, & what

Grace can-  
not be re-  
deemed by  
nature.

The highest  
honour.

The pri-  
uilege of the  
sonne of  
God,

The honor  
of Gods  
sons eternal

disgraces the world cast vpon vs, for as those will vanish with time, so my honour will be (as God my father is) infinite, and I will infinitely esteeme it. Amen.

### *Of iustification.*

### Chap. 6.

What Iustification is.

Gal. 3. 2.

Ver. 3.



Iustification is a gracious forgiuing of sins, by imputation of the righteousness of Iesus Christ. S. Paul expostulateth this doctrine with the Galatias, whom he calleth foolish for doubting it: *This onely (sayth he) would I learne of you, receyued ye the spirit by the works of the law, or by the bearing of faith preached?* And in the next verse. *Are ye so foolish, that after ye haue begun in the spirit, ye would now be made perfect by the flesh?* Where he admireth their simplicity that seek righteousness in the flesh,

or

or in the law, but rather and onely by the meanes of faith; because our iustification is spirituall, & not of the flesh. And this doctrine hee concludeth by an invincible argument in the 26.vers. That seeing we are regenerate, & made the sonnes of God by faith in Christ, we are therfore also iustified and made the seruants of God by faith. *For (saith he) wee are all the sonnes of God by faith in Christ Iesus.* And if faith be able to make vs sonnes, it must also bee able to make vs seruants; for that which is able in the greater performance, is able in the lesse. Besides regeneration & iustification haue such relation and nearenesse to one another, as that they seeme to be (almost) but one act, caused and effected at one instant of time. For when wee are regenerate, wee are then iustified, and when wee are iustified, we are then regenerate, and not before; these two offices in our saluation being distinguished rather by their names, then by any speciall marke of difference in their severall executions. Again, the same Apostle in his Sermon at *An-*

Iustificatiō  
is of the spi-  
rite, not of  
flesh.

Gal. 3.26,

The neare-  
nes of iusti-  
fication and  
regenera-  
tion.

Act. 13. 38.

Verse 39.

Gal. 2. 21:

Psal: 32, 1, 2

tioch, concludeth both the negatiue and affirmatiue part of this question: Bee it knowne (sayth he) vnto you men and brethren, that through this man ( that is Christ) is preached vnto you the forgiuenesse of sinnes, Verse. 39. And from all thinges, from which yee could not be iustified by the law of Moses, by him every one that beleueith is iustified. So that he absolutely denyeth the power of iustification to the Workes of the Law, and doth absolutely ascribe it to the power of faith. And he giueth a reason of this Doctrine, in the 2. 21. to the Galatians: *For if righteousness bee by the Law, then Christ dyed without a cause:* So that the very cause why CHRIST dyed, was, that righteousness might bee imputed and apprehended by Faith; seeing by workes it was impossible. And therefore sayth the Prophet Dauid: *Blessed is hee whose vnrighteousnesse is forgiuen, and whose sinne is couered.* And *blessed is the Man, to whome the Lord imputeth no sinne.* So that hee thinketh them most righ-teous, that haue theyr vnrighteous-

nesse

nesse forgiuing them; and them most holy that haue their sinnes not imputed.

The fourth to the *Romanes*, the whole Chapter, is an earnest proofe of this Doctrine, where the Apostle laboureth by directe evidence to satisfie all doubt: as if hee had foreknowne the stiffe and vnreconcileable Opposicions of these times against his doctrine of Iustification.

In which Chapter he maketh *Abraham* his instance; in whome there was as much righteousness, and as much cause of boasting it, as in any other particular (saue Christ Iesus onely,) yet hee there prooueth, that this *Abraham*, ( vpon whome G O D had founded his peculiar people ) was not iustified by the righteousness of his Workes: but that his Faith was imputed to him for righteousness: And alleadgeth Scripture for this proofe: And *Abraham* beleeuued the Lord, and hee counted that to him for righteousness: The word *That*, having a direct relation to the Worde  
*beleuuued*

Rom. 4.

The con-  
troversie of  
iustification

The exam-  
ple of holy  
*Abraham*.

Gen. 15. 6.

Rom. 4. 24  
25.

beleeued. And this righteousness by faith, hee ascribeth not onely to Abrahams particular: But to vs also, to whome it shall be imputed for righteousness, which believe in him, that raysed vp Iesus our Lord from the dead. Verse 25. who was deliuered to death for our sinnes, and is risen againe for our iustification. So that the matter of our iustification is the righteousnessesse of Iesus Christ onelie: and the meanes of apprehending it, is faith onely.

The religi-  
ons of these  
times.

This doctrine, howsoeuer it is made strong and vnresistable by many testimonies of holy Scripture, and though it bee zealously maintained by men of learned and religious iudgement, yet hath it endured violence, and suffered disgrace, both by ignorance and envy: this age maintaining such oppositions of errore, as the ignorance offormer times first occasioned. Therefore is it that the mayne controuersie of the world is at this day in this Argument of iustification: the one maintaining iustification by faith: the other by workes; that defending trueth, this

op-

opposing it. And though I am most willing to quarrell in defence of faith: faith being my shield of defence against sinne and the Diuell, yet know I not how to giue addition of strength to them that farre exceede mee, and whose faithfull paines haue maintayned this quarrell with valour and victory against all opposition. Neither is it in the purpose of this businesse to dispute questions of truth, but to deliuier truth as it is, by admonitions and plaine teachings, to men of simple & easie vnderstandings: for whose christi-an good, these pains are principally vndertaken; and whose simplicities might most easily bee confounded in the intri-tate search of cunning Argumentes, For these respectes, and because all contention and strite of wordes, is in the hatred of my Nature, I will sparingly deliuier my selfe in a large Argument, and strike onely one blowe at the enemie of *Faith*, that I may be knowne to bee an enemy of that ene-my: and that by a familiar prooife I may instruct the knowledge of him that

Eph.6.16.

The pur-pose of this labour.

Iam. 2.

Vers. 17.

Verse 26.

Verse. 24.

Faith without  
works  
is no faith,  
but a bare  
name only.

that is lesse learned. They that denie iustification by faith, and approue it by workes, would frame this argument from the testimony of Saint James, who speaking of a generall faith doth vtterly disenable it from the office of iustification. And therfore he saith that faith, if it haue no workes, is dead in it selfe, and in the 26. verse: *For as the body without the spirit is dead, even so faith without workes is dead.* Therefore (say they) that Apostle concludeth in the 24 verle, *That of works a man is iustifyed, & not offaith onely.* To this I answere, It is most true that a fruitlesse faith is dead, neyther can iustifie, and that workes are the spirit and soule of a liuing faith, that as the body without the soule is not a liuing man, but a dead carcasse, so faith without workes is not liuing, is not sauing, nay is not faith, but onely a general name, and with Saint James I dare conclude against all such faith. But if there be a faith that hath depending of a necessity of good workes, as necessary as the soule to the body, and the fruit to the tree, and that this Faith declare it selfe

selfe to bee plentifull in godly action.  
the fruites of a living faith, I may then  
with Saint James conclude against  
them; for hee doth not (as they doe)  
disinable all faith in the worke of iusti-  
fication; but that faith onely which is  
deade, and without workes, So that  
both opinions implore a necessity of  
workes, the one as the cause of Iustifi-  
cation, the other as an effect in them  
iustified. It were easie to bee large  
in numbring authorities, and in re-  
porting such distinctions and shifts, as  
the deceyued vse in supporting their  
opinions: they are but inuentiones,  
and therefore without respect, I  
passe them ouer: but aduise my  
Christian Reader to beware of both  
extremities, and modestly and mo-  
derately to vnderstand the meaneſ of  
his Iustification , that his zeale carry  
him to no extremity , but to the  
vertuous meane onely; not to ascribe  
all to faith and nought to Workes,  
but to giue them both theyr necessa-  
ry respects. For as wee are not iusti-  
fied but by Faith, so our Faith is

Ver. 26.

No vertue,  
no truth in  
extremity.

not

We are iustified by faith, our faith by workes.

S.Paul,  
S.James.

1.Mar.1.  
19.  
Mat.12.37

Rom.4. 24.  
Secondly.

Rom. 8. 30-

not iustified but by workes. For if our workes bee not faithfull, and our faith working, we are not iustified, neyther can bee saued. And thus may the seeming difference betweene S. Paul, & S. James be reconciled; faith doth iustifie vs before God, but such a faith as Saint James meaneth: and works doe iustifie vs before men: but such works as Saint Paul meaneth, workes derived from a true faith. For *as wisedome is iustified of her children, and as by our words we shall bee iustified, and by our words we shall bee condemned:* So by our workes wee shall bee iustified, that is, they shall be our witnessses, what we are in heart, and what in faith. *But by faith onelie wee are iustified, and made righteous in the sight of God.*

Secondly, Iustification is proper unto Gods elect onely, so that all prophane and godlesse people are out of possibility to be iustified & made righteous in Gods sight. This is proued by the witnesse of Saint Paul, Rom.8.30. *Whom he predestinated, them also he called and whom hee called, them also he iustified.*

Third-

Thirdly, Iustification is a righteousnesse in the sight of God, that is, such as haue a true, a liuing, and a sauing faith, and by that faith doe apprehend the righteousnessesse of Iesus Christ, God is content to accept such in the righteousnessesse of his sonne, to obscure theyr sinne, and to make them appeare and stand before him, as actually iust, by this imputatiue righteousness, as if they had wrought it personally, and in the practise of their owne liues. If any man demaund how can these things bee? I answere, *It is God that iustifieth, who shal condemne?* Rom.8.

Thirdly.

Imputatiue  
righteous-  
nes.

Rom.8. 33.  
34,

The generall vse.

Seeing that none can bee saued, but they that are first iustified; and seeing none can be iustified, but they that haue a true, liuing, and a working faith, it behoueth all men to haue principall care to haue the assurancce of this faith that so they may be sure to be iustified, and may be sure that they shal be saued, and

The vse.

The neces-  
sity of faith.

The nature  
of men.

The Scrip-  
tures disa-  
ble an idle  
and dead  
faith.

The diuels  
faith.

Werkes the  
fruit of  
faith.

and because that all men are naturally prone to deceiue themselues, with flattery and fauourable opinion of the selues, and their owne actions, because Saint *James* (and so the scripture in many places) hath vtterly disinabled an idle, dead, and a fruitles faith from the office of iustification; it therefore nearly concerneth all men, seriously and without priuate respect to examine their faith, to compare theyr faith and workes together, their workes being good, those workes may iustifie theyr faith to bee a liuing and a sauing faith. And that they content not themselues with a commou historicall faith, the which the Diuell and damned soules may haue, but that theyr fayth may be approued good, by a sufficient testimony of good workes, without which it cannot bee good. For as the Tree is knowne by his fruit, & as it is impossible to gather grapes of thornes; or figs of thistles: so is our faith iudged by our workes, & so it is impossible that good workes should proceede from an euill faith, or that a good faith should not pro-

produce good works, good workes being a most necessary dependance vpon good faith. This ought to prouoke all men to an emulation of godly exercise, and to contend to exceede in holly actions, to square and fashion all their workes by their faith, and to make euery act of theirs a testimony that they are truely faithfull. For hee that is not with vs, is against vs; and those workes of ours; that witnessse not for vs, will bee witnessses against vs, and will condemne vs in the sight of all men, that our faith is eyther not good, or not at all: and that therefore wee are not iustified, neyther can bee saued. And this may iudge all those actions of men, that disproportion a good Faith, and a good Conscience. For though men flatter themselues, and promise peace to their soules, and thinke to bee iustified and saued by a bare acknowledgement of God, and theyr common historicall faith; yet (in a time they thinke not on) theyr vngodly workes will make warre vpon theyr soules, and bring vpon them a sure and

A prouocation  
to godly action.

Note.

Secondly,

A duty of  
thanks to  
God, and  
why,

All men are  
vnable in  
their owne  
saluation.

God must  
haue the ho-  
nour of all  
our actions.

Thirdly.

a sudden destruction.

Secondly, seeing such choyce parti-  
culars onely are iustified, as were be-  
fore in God's election preordained to  
saluation: this ought to moue all men  
to a thankesfull acknowledgement of  
Gods infinite loue, who onely is the  
principall and first moving cause in e-  
very circumstance of our saluation, and  
that wee acknowledge our selues in  
great humility to be altogether defec-  
tive and vnable in the worke of our  
owne saluation, that euery grace in vs,  
is both caused and continued in vs by  
the power of God: our selues beeing  
merely passive, and moued to diuine  
exercise, by the direction of the Holy  
Ghost onely. And that therefore wee  
ascribe the honour of euery good acti-  
on to God, by whom it is caused; and  
disgrace our selues in our owne esti-  
mation, because Gods first decree doth  
leade euery man to euery particular ac-  
tion of goodness.

Thirdly, seeing by faith in Christ,  
God doth both cancell our sinnes, and  
repute vs righteous in his presence, it  
doth

doth remember all men the admirable degree of Gods fauour, and the powerfull operation of faith. First Gods fauour, hee being pleased to forgiue the deserts of condemnation; and to giue and impute the most absolute rghteousnesse of his Sonne Christ Iesus to all men, vpon this easie condition of faith, that such, who haue a true faith to apprehend him, shall be accepted in his fauour as sonnes; & shall appeare in Gods presence equally as righteous, as if themselues had actually performed righteousness in their owne particular persons.

Gods favor.

Secondly, we are taught the powerfull operation of true faith, that it is able to enter heauen, and to apprehend and apply Christ and his rghteousnesse to reconcile the fauour of God; and to satisfie his displeasure, to wash off the spots and leprosie of sinne, and to put on the garment of rghteousnesse, euen Iesus Christ the Son of God, by whom wee are iustified in the sight of GOD, and by whom (also) wee shall be saved,

The power  
of faith.*Amen.*

Speciall application.

Faith the  
only means  
of appren-  
ding Christ

A true cause  
of boasting.

### *Speciall application.*

I will thereforee carefully endeavour my selfe in a constant exercise of all godly action; not that I repose my iustification in the vertue of my owne workes, but that by the Testimony of good works I may approue my selfe to be faithfull, and that my faith is more then a general or a common faith; even a living and a sauing faith, which is (& must be) the onely means of my apprehending Christ, who is the sufficient & onely matter of my iustification. And this shall be the glory and onely pride I will haue of well doing; that this witnessc of Workes shall gaine me the reputation of Gods seruant, and that Gods faithfull children here on earth shall repute mee one of their fellow-brethren, then which I shall never desire a greater cause of boasting. And this iudgement of good men. must needs

needes rise from the testimony of good workes, because there is an inevitable necessity of consequence, and necessary dependance betwene Faith and Workes, they being as inseparabile as heate from fire, and as necessarily depending as the body & the soule. And this shall prouoke me to a zealous forwardnesse in all godly action, because thereby I shall conclude the assurance of my iustifying Faith, and thereby satisfie the desire of my owne Soule, and that doubt which otherwise might iustly bee had of mee in the common opinion. For from this argument must needes follow this conclusion: That seeing I haue the frutes of Faith (good Workes,) therefore I haue also the cause of Workes, true Faith: And that therefore this Faith thus working, is a tree of Gods owne planting which aduersarie may well shake, but never perishe.

This is that vse, that comfort, and consolation, which I will understand in the nature of my best deseruing works. Thus I will esteeme them,

How to as-  
sure our iu-  
stification.

A tree of  
Gods owne  
planting.

How to e-  
steeme our  
works me-  
destly.

It is better  
to want ho-  
nor then to  
steale it frō  
God.

*To all wch  
A blasphemous  
mous con-  
clusion.*

Nothing  
but Christ  
can merit  
saluation.

and but this. I will therefore auoid that  
dangerous opinion of meriting by  
workes: because it is better to want ho-  
nor then to force it from God by vio-  
lence, nay I will rather disgrace my selfe  
then displease my Sauiour Iesus. For  
if righteousness be from our selues, it  
is not from him onely, and then would  
follow that absurd and blasphemous  
conclusion, that hee is not the onely  
Sauiour, neyther hath perfected the  
worke of mans saluation. I will therefore  
do all the good I can, but I will repute  
my deed (though good) to be the effect  
and not the cause of goodnessse in me:  
I will also confidently holde, that no-  
thing is able to merite saluation, but the  
righteousnesse of Iesus Christ onely. I  
will therefore disclaime my selfe, and my  
owne power, which is nothing but  
weakenesse, and ascribe all power, all  
virtue to my Sauiour. For it is safer to  
giue him honour, then to take it from  
him; and it will better become my  
Christian modesty to acknowledge my  
infirmitie, then proudly to aduaynce  
my selfe aboue my deserts. If God ther-  
fore

fore (by the mouing of his holy Spirit) once faish; he will also giue me a desire, and a power in godly exercise: (which) wherewithal he maketh me growe plentifull in the demonstrations of holinesse, I will ascribe the glory to God, to whome it is onely due, and acknowledge my selfe to bee that instrument onely, whereby his holy hand of grace is pleased to worke. Amen.

## Of the temporary death; and

of the severall Estates of

saluation, and dam-

## *nation*

Chap. 7.

Eath is a separation, or absence of the Soule from the Body, whereby the body is reduced to his first matter Earth, and the soule

R 4

brought

All must be acknowledged as Gods gifts:

-A new  
award  
join the

3. Respects,

1 Sinne the  
cause of  
death.When A-  
dam was  
made morta-  
l  
Gen. 1. 16.  
17.1 Kin 3: 17.  
18:

Rom. 6. 16.

brought to a sence eyther of iustice or mercy. To vnderstand this better, wee must consider death in these respects. First, his original or first being. Secondly, his powerful & general continuance. Thirdly, his end, or the death of Death. The originall cause that gaue Death life, was sinne: and therefore when as Adam had eaten the forbidden fruit, & thereby committed sin, then had death his first beginning. For though Adam did not at the instant of the act dye, yet at the very instant of the sinne, was hee made mortall & subiect to the power of death: for so God foretold him, that *whensoever hee did eat, he shoulde dye;* and from this badde beginning was Death first deriued. So the womā of Sarephath could acknowledge that her sin was the cause of her childe's death: & so haue all the Children of G O D vnderstood of death, and of the cause thereof. And S. Paul calleth Death the wages of sinne: as if it were a necessary care in the iustice of God, that al that haue committed sin should haue the recompence & wages thereof, Death.

Now

Now the cause of this cause of death, was the Diuell, who enuying the prosperity of our nature, suggested his temptations to our first parents, by whose disobedience wee are all made mortal. So sayth Salomon: Through envy of the Diuell came death into the world, and they that hold of his side, prone it.

And from these two Parentes, the Diuell and sinne, was death deriuued, from whom hee had his being and beginning.

Secondly, wee must consider death in the passage of his life. or in his powerfull continuance: That is euident in this respect, that Death hath a generall power ouer all flesh, the which he doth execute vpon all, without respect had either to the greatnessse or goodnessse of any. And therfore is Death called *the way of all the worlde, and the way to our Fathers,* because as our Fathers are gone the way of death, so must wee after them; and our posterity after vs, for euer. For though death bee but one, and his office the cutting off the liues of all the World; yet

The cause  
of sinne.

Wisd. 2. 24.

The two  
parents of  
death.

Secondly:

Gen:15.15

Ioshua, 23.  
14.

The power  
of death,

Thirdly,

Hos. 13. 14.  
1. Cor. 15,  
25.

Ver. 26.

Verse 55,

Verse 56.

Verse 57.

yet it is but an easie performance, ha-  
ving the diseases of our flesh; and infinite  
other occasions to attend him  
in his deadly office. His power then  
is generall ouer all, being limited by  
GOD and time onely; who though  
hee bring all flesh to corruption, yet  
no flesh can corrupt him, or procure  
favour in the strict execution of his  
office.

The ende, or the death of Death,  
is the liuing righteousness of Jesus  
Christ, which hee wrought by his  
owne death, in his owne person. And  
therfore saith the Prophet Hesea, Death  
is swallowed up in victory. And S. Paul  
sayth: that Christ Jesus must raigne till  
hee hath put all his enemies under his feet,  
and that the last enemy that shall bee de-  
stroyed is death. Therefore that Apostle  
insulteth ouer death: O death (sayth he)  
where is thy sting? O graue, where is thy  
victory? Ver. 55. The sting of death is sin,  
and the strength of sin is the law. Ver. 56.  
But thankes bee unto God who hath giuen  
us victory through our Lord Jesus Christ.  
Wherfore it is evident that God by  
his

his Sonne Christ, hath giuen man victory over sinne and death. And whereas before wee were all the seruants of sinne, and the slauies of death, wee are now made conquerours, that were slauies; and despise them, that did command vs. This happy alteration doth reach benefite to all the faithfull, but not to all men: therfore is it limited and doth reach to such particulars onely, as are in Gods election. For though God cast the beams of his Sunne upon every mans face alike, and distributes his temporall blessings (scatteringly as it were) without any heedfull respect, where they fall; yet those fauours that are eternall, and import a perpetuity of happiness, hee giueth them to his beloued elect onely, barring all the reprobate from spirituall and eternall grace. And therefore though the death of Christ hath disarmed death & blunted his weapons that haue wounded holy men: yet are those weapons still sharpe, and that Death still liuing, and made immortall against them that

By whome  
wee haue  
victory o-  
uer death.

The diffe-  
rence God  
vseth in  
the giving  
of his gifte

In what  
respect  
death is not  
destroyed,  
but made  
immortall

Mat. 9. 25.

In what  
case the  
wicked die.

Eccle. 41. 1.

2.

Death is  
the day of  
hope and of  
fear.Death ope-  
neth the gate  
of life.This life a  
resemblance  
of life eter-  
nal:

that haue not receyued the image of the Lambe of God. For though al men enter their graues alike, yet with different condition, holy and good men enter their graues, as their houses of rest, wherin they quietly sleepe, and for a time repose in rest and safety; but the wicked enter their graues as felons doe their prisons, to be reserved to a day of much more terrible iudgement. Thereforc sayth the wise man: *The remembrance of death is very bitter to some, and acceptable to other.* For so the godly make it their day of hope, but the wicked their day of feare. Death then in these diuers respects of good and baddie men, hath a sting, and wants it; is deade, yet liuing and by opening the gate of temporary death, doth admit the entrance cyther of eternall life, or eternall death: the one, the happy condition of Gods chosen, the other the most miserable state of the reprobate & damned. And as this life we breath is but a sacrament or little resemblance of that which is to follow: so the terrorour of a temporary death, hath no proportion with the torments

torments of cuerlasting death, wherein both body and soule shall suffer such affliction, as is beyond the power of imagination, infinite in measure, infinite in manner. To vndertake to report heauen and hell, saluation and damnation, is not in my purpose, or in the power of any man. This I know, that both are infinite, heauen is infinite in time and happiness, hell is infinite in time and torment. The one (as Gods resemblance) is infinite good, the other (as the diuels) is infinite euill: the one is hoped, the other feared; to which two all mankind must take their last resorte, and by the gate of death passe theyr temporall life to one of thosc two eternities.

Death a re-semblance  
of life.

No man  
can report  
those ioyes,  
those tor-  
ments.

Heauen &  
hell are  
both infi-  
nite in  
time, infinite  
in measure.

*The generall vse.*

First, seeing death was begotten by our sinnes, and from our selues had his first originall, it ought to humble vs in our owne estimation, and to acknowledge

The vse.

Our naturall defect.

The eyes of nature are blinde in spirituall judgement.

Secondly.

Deaths general power.

knowledge the great corruption of our nature, which maketh vs powerful onely in doing vs euill, and in producing such effects, as cause our owne destruction. And this may correct their proud opinion, that vainely arrogate such power as to bee their own meanes in the cause of their saluation, fondly, & falsely thinking, that their eyes of Nature are not blinde in spirituall iudgement, but imagine to haue that vertue and power, which they onely haue in imagination. For if *Adam* by his sinne, did produce and giue life to such a monster birth as death is, what expectation then can be had of our ability, who are in all respects (but sin) *Adams* inferiour, and (by much) lesse able in the performance of any spirituall duty?

Secondly, seeing death hath vniversal power ouer all flesh, and seeing there is no partiality in his executions, no dispensing of fauour, no lengthning of time, but commeth most certainly, & not certainly when this may aduise all men to godly action, and to a constancy of such action: lest otherwise death

death come ynexpected, & so prevent their good determinations, which bee-  
ing determined onely, and not done, a-  
uaile vs no other end but griefe and vn-  
profitable repentance.

Againe, seeing all must die, and bee  
reduced to earth, it doth controule the  
proud ambitious natures of men, who  
in this life insult ouer men of inferiour  
state, and dignifie their owne estimati-  
on, as if God had not made them of  
earth, or that the grane could not make  
them earth againe. These men that va-  
lue themselues rich, by hauing the beg-  
gerly gifts of fortune, and despise the  
most rich treasure of grace: where it  
liueth in the banishment of poore for-  
tune: these that despise Death most  
when they liue, and feare him most  
when they die, are here admonished to  
reforme this insolent behauour, and  
to remember that themselues, howe  
proud soever, must be humbled in the  
graue, and that the wormes and cor-  
ruption will destroy theyr pride, and in  
despite of greatnessse make them inferi-  
our to the meanest begger on earth.

And

Deatnes  
vncertainty

Thirdly,

Death ad-  
monisheth  
the insolent.

The gifts of  
grace and  
fortune,

The condi-  
tion of wic-  
ked men.

The graue  
will humble  
all.

And yet can death heape a greater calamity, open them the passage to euerlasting death, and afflict them with the damned, in perpetuall and infinite torment,

Thirdly.

Christ by  
death hath  
slain death.

Death is ad-  
vantage to  
Gods elect.

Death the  
common  
Iaylor.

The two-  
fold state of  
all that die.

Thirdly, seeing Christ hath by death slain death, and hath taken his sting and dart from him, whereby he might be hurtfull to Gods elect; it doth admonish a zealous duty of thanks to the merite of the Lord Iesus our Sauiour, by whose meanes Death is no Death, but rather life and aduantage, by whom we haue the dore opened to euerlasting saluation. For so ought wee to vnderstand of death, as of the common Iaylor of all flesh. The world is our prison, wherein wee are all shut. Death when he openeth the dore, & deliuereþ from prison, leadeth the parties deliuered, eyther to liberty or iudgement: For so are all that dye, transported from earth eyther to heauen which is their liberty, or to hell the place of execution. Death is that one key that openeth the double passage, the one to heauen, the other to hell: this leadeth to damnation

on, that other to saluation.

Lastly, seeing death is a repose, and rest from earthly labours, it ought to sweeten the sorrowes of this life, with hopefull confidence, & with alacrity & spiritual comfort, that notwithstanding men repute the professors of holinesse but base and abiect people, and deride their simplicity in wicked worldly policies, making holinesse a note of folly, and their owne audacious impudencē the onely marke of wisdome and deepe discretion, yet should not this discountenance a good cause, but rather confirme a Christian resolution, and giue boldnesse and Christian courage, to bear off with patience these contempts of euill men, & secretly scorne at theyr estimation, hauing their eyes still fixed on the end of all thinges, with a settled confidence, that death wil not only giue them a rest from all aduersity, but admit the into the blessed fellowship of God, the holy Angels and Saintes, where themselues shall see their proud enemies cast into disgrace & obloquie, and with miserable desperation , ac-

Death a  
rest from  
labours.

The insolē  
behauour  
of wicked  
men.

The godly  
repose hope  
in death.

S knowe

The vse of  
this medi-  
tation.

Speciall  
application.

The care of  
holy men.

A Christian  
resolution.

knowledge theyr neglects in Christian duties. Thus the meditation of death, may giue disgraced and afflicted Christians a life of hope , in the height of their extremities.

### *Speciall Application.*

Therefore I will not (as the wicked do) feare to die; but hope to die, intending the spirituall passage of my life so, as that my end may giue mee comfort without terror. I will reducc to memo- ry what the holy Prophets, Apostles & Martyrs haue done in this case. How carefull they haue bin to preserue their liues in the memory of honest and holy reputation, how careles also they haue csteemed their liues for the reputation of the Gospel, being content, nay carefull, not only to giue vp their liues, but to giue them vp with torment, for the testimony of Iesu my Sauiour.

To these men I will frame my imita-  
tion, I will care for my life as they ca-  
red, I will also care to dye as they ca-  
red. In euery worke of my life, I will

re-

remember my end, and at my ende I wil remember my hope, & in my hope, my God. While I liue I shall remember that I am a prisoner, and in the bondage of my flesh : when I die, I knowe I shall haue my freedome. Death that is cruell to others, will be fauourable to mee; death that will kindle the fire of their affliction, will extinguish mine; I shall (doubtlesse) finde death much more fauourable then men : for by men I was iniuried, had my Christian profession disgraced, my opinions doubted & opposed, my actions scanned, my endeouours misinterpreted; and my name in odious reputation. Death takes me from all these iniuries, layes mee in a peacefull graue, makes mee sleepe in that bedde of rest, protects my bodie, silences my name, and carries my spirite to his place appointed. I will not therefore be moued by any example to feare death; I will haue a Christian resolution to abide it with courage, nay with hope. When I see the sonnes of fortune feare euery little sicknesse (the serieants of death) I shall see the sonnes

All that  
liue are pri-  
soners.

Death  
more faou-  
rable than  
men.

The mercy  
of death.

The godly  
feare not  
death.

The wicked  
see death in  
his vgly  
formes.

Death (in  
diuers re-  
spects) is  
both a Ly-  
on and a  
Lambe.

What  
Christ hath  
done for his  
servants.

Death doth  
secure vs till  
the day of  
iudgement.

Hope in  
the medira-  
tion of  
death.

of grace deride such folly, for they neuer see death, but in his vgly forme: but to these hee appeareth most beautifull and of delightfull conversation. Death is their Lyon, but my Lambe: and his action (in their Sceane) is tragicall, but in mine Comicall, and ful of heauenly recreations. Whence this? It is my Sauiour Iesus that hath thus caused it, it is his hand hath done it: hee hath tamed death, and taken his hurtful sting from him; hee hath shut vp hell, that hath gaped against vs, and hath reconciled vs with our graues, wherein wee may safely repose; hee hath comanded death that would perish vs, to secure vs, and to present our ful proportion before his iudgement seate.

This hath he done, that is able to do all thinges, he hath done it also for me, my faith so perswades mee; I will therefore acknowledge my selfe in dutifull thankes to my God my Sauiour, and in euery time of distresse, I will looke at Death, and (with that meditation) receyue a full portion of comfort. *A-men.*

*of*

Of Gods glory.

Chap. 8.



Od created all things,  
by his power, but to  
his glory: for that was  
the holy end for which  
he created all things.

For as waters that are  
deriued from the sea, are againe direc-  
ted to the sea. So all things that are, be-  
ing deriued from the mighty power of  
God, returne their duty, seruice & the  
honour of all their actions to God, dis-  
charging euery seruice in the main O-  
cean of Gods glory. [he which though  
it receyue not augmentation of honor,  
(being infinite) by the supply of any  
creature, yet all creatures being his own  
it doth please him to force euery crea-  
ture to give some proofe and testimo-  
ny of Gods iustice or mercy, whereby  
God may receive glory in their ac-  
knowledgements. God then is glorified  
in all his workes, but in a double maner,

Gods glory  
the purpose  
of Gods  
worke.

God is glo-  
rified in a  
double ma-  
ner.

God is glorified in a double manner.

Rom, 9.23.

God is principally glorified in the worke of mercy.

Why God did chuse the Israelites.

Dut. 26.18.  
19.

God is glorified in his iudgements.

God wil be glorified by the damned.

he is principally glorified in the works of mercy, he is glorified also in his iudgments. For the first, that he is principally glorified in mercy, is testified by S. Paul, where he sayth, that *God, that bee might declare the riches of his glory upon the vessels of mercy, which bee hath prepared unto glory.* By which place appeareth that the riches of Gods glory cōsisteth principally in the vessels of mercy, and that God doth so loue his Saints, that he esteemeth their glory, his glory, and doth dignify himselfe in their aduancementes. And therefore did not God chuse the *Israelites*, and made them his peculier people, that by Gods most powerfull deliuering them, and by their demonstrations of duty and thankefull seruice, God might be honored (in the memory of his greatnessse) ouer all the world, and receiue glory in the report of his admirable protection. God is also glorified in his iudgments. And therfore the reprobate and damned, though in their liues they rather care to dishonor God their creator, yet wil God be honored in the punishment of their liues, & force them to giue demonstrati-

ons of his iustice & holines: or God can  
turn their purposes to his own end, and  
make that set forth his glory which was  
intended against him. So saith holy Da-  
uid; *that the consultatiōs & determinatiōs*  
*of the wicked turn to Gods glory.* For God  
wil be glorified in all, and those that wil  
not giue him glory for mercie, hee will  
compel them to giue him glory for iudge-  
ment: & thogh God esteem it the grea-  
ter honour to be glorified in the witnes-  
ses of his mercie, (because in Gods na-  
ture mercie is preheminent, and doth  
triumph:) yet is it much to the glorie of  
God, that the witnesses of his iudgement,  
shall be prompted by their lamentable  
experience to acknowledge that God is  
infinite, both in power and iustice. All  
men then are the Trumpets of Gods  
glorie, all giue him glorie though not  
all alike: the glorie of God beeing the  
ende for which all things were created.  
Therefore when the holy Angels (Gods  
Messengers,) brought the blessed ty-  
dings of Saluation, and a Saviour, the  
court of heauenly Assistants praised God  
with this acclamatiōn: *Glory be to God,*  
*in the high Heauens, and peace in Earth.*

Psal. 66. 10.  
11. 12.

Note.

How the  
damned see  
forth Gods  
glory.

Luke 2. 14.

Glory proper to God,

1. Cor. 10.  
33.

Ier 9. 23. 24

To glory in  
glorifying  
God.

and towards me good wil. In which place the heauenly Souldiers commended to men good will, to the world peace; but glory to God, as a seruice proper & peculiar to God onely. And S. Paul admonisheth that euery circumstance of our life be directed to Gods glorie: *whether yee eate or drinke (saith he) or whatsoeuer yee do, do all to the glory of God.* 1. Cor. 10. 31. And God by the Prophet Jeremie forbiddeth al men to glory in anything saue God; as if God were the only object of al glory: *Let not (saith he) the wise man glory in his wisedome, nor the strong man glory in his strength, nor the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth & knoweth me, &c.* Thus ought we both to glorifie God, and to glory in God: for if we glory in any thing but God, we are condemned, & if wee glorifie any but God, we are likewise condemned. He is our strength, and the light of our countenance, he hath ordayned vs for his glory; and if wee glorifie him here on earth with vs, he will glorifie vs with himselfe in heauen; but if wee neglect to glorifie him

him that is our glory, hee will glorifie himselfe in our destruction, and make vs (in the feeling tormentes of our condemnation) glorifie him with this acknowledgement that he is a God of most soueraigne maiesty, and that he is most gracious in his mercy, but most terrible in his iudgmet. And with this acknowledgement will God bee honoured of the Diuels, and the damned whose vn-sufferable tormentes in their condemnation shall bee arguments of prooфе to conclude Gods glory.

Those that  
glorifie  
God shall  
be graced  
by him.

God is ho-  
noured in  
the acknow-  
ledgement  
of Diuels &  
wicked men,

*The generall vſe.*

The generall vſe is this, that seeing God hath created all things for his own glory, & seeing that he will be glorified in the feuerall executions of his iustice & mercy, in the ſaluation or damnation of his creature: that therefore all men must earnestly endeour in this moſt needfull performance, & that in all the actions of their life, they endeaour to fashiō euery circumstance by lawfulnes & holy rule, that God may receyue the glory of their actions, as S. Paul doth aduise

The Vſe.

A moſt  
needful per-  
formance.  
The rule of  
lawfulnesse.

Phil. I. 11.

In sensible  
things. o-  
bedient to  
nature.

advise the *Philippians*: That we may (as he saith) be filled with the fruits of righteousness, which are by *Iesus Christ*, vnto the glorie & praise of God. For in all insensible things there is a special nature, to which they are obedient, wherby they glorifie God in finishing the end of their creation. God hath cōmanded the motion of the heauēs, the influence of the starres, the natures of the elements, & the seuerall natures of euery seuerall thing. All these continuing their course & nature, giue moste notable demonstrations of Gods glorie, by whom they were created, & thus disposed in nature. If these things which are subiect to time, and must perish, doe notwithstanding discharge the duties of their nature, and so by consequence approue themselues to be instruments of Gods glory: shal men whō God hath created for the like ende of his glorie, & to whom he hath giuen a soule of excellēt vnderstanding, & for whom he hath created the *World*, the most admirable worke of his own hāds, shall these bee carelesse in this high dutie? and shall the Elements & vnreaso-

nable

Nable creatures be carefull? Shall mē be exceeded by beasts, in the execution of their most reasonable seruice? God hath not threatened theyr neglect with Hell, nor promised to reward their diligenee with Heauen. God doth both promise & threaten men, yet are men lesse carefull then Beasts. This may worthilie remember those men, (or rather those beasts) who make a God of themselues, or of their vnlawfull pleasures: & then dedicate themselues, their labours, and the glorie of all their actions, to a prophane and licencious trade of life.

These that will not doe it of choyce, must doe it by force: For the time will come when God will whip these slaves with the rods of his iudgements, & make them (in despite of their vngodlines) to glorifie God, in suffering the torments of hell and their conscience: and (without profit) to acknowledge God, & the terrible iustice of so great a Maestie.

This may also remēber the children of God, that in all the cares of their Christiā life, they haue their main respect to Gods glory, & that God may haue place in thyr heartes, euен before the desire

Men lesse  
carefull  
then beasts

To what  
end men,  
commonly de-  
dicate their  
trauell.

The wōuds  
of hell and  
conscience.

Secondly,

Gods glorie  
the maine of  
all our cares

We must  
prefer it be  
fore our  
owne salua-  
tion.

We must  
despise our  
owne selues  
for the loue  
of God.

We must  
loue God  
for his own  
sake:

To loue  
God, is to  
glorify him.

of their own salvation: & that their saluation be desired, rather that God may be glorified, then to desire to glorifie God for their owne saluation: that so God may bee the first in all our cares, that we loue him, more then our owne soules, and prefer his honor, before our own saluation. For he that will not despise himself (in respect of Gods honor) doth but dissemble his loue, neither doth willingly glorifie God; for though God bee in his eyes, hee hath himselfe in his heart, and though hee pretend to loue God, it is for his owne priuate end, not that God maybe glorified. And thus to glorifie God is to dishonor him, and so to prouoke his indignation against vs.

Therefore let all men loue God for his owne sake; loue him for his truth, loue him for his mercie, loue him for his iustice; & let this loue be so respectles of all by considerations, as that neyther heauen, hel, nor our soules, perswade vs so much as the reuerence & zealous affection we haue to the loue of God; for he that thus loueth God, doth glorifie him, and shall be glorified by him.

Spe-

*Speciaall application.*

I will therfore discharge the shaine of all my actions, into this ocean of Gods glory. I will propose, & persue that end onely, I will not respect the vain purposes of men: I wil remember that they are transitory, & will leaue me, flatterers & will deceyue me. I wil reduce to memory the mighty monarks of the world the most admirable induments, the most fortunate in earthly prosperities, when I examine their worth, I shall finde nothing but names, & those neglected by the power of time, themselues, and their regards are vanished, all those thinges perish, & are disgraced with the vse of time; because their actions ran not this holy race of Gods glory, but had diuers & disagreeing ends. Death hath deprived their soules, the graine their bodies, the world their estates, and time theyr names; & such destroying ends doe necessarily follow such affectiōs. For whē Gods glory is not the absolute proposed end of a mans life, there is nothing can happen to such life but extreame misery

Speciaall  
application.

The vaine  
purposes of  
men.

The transi-  
tory estate  
of worldly  
states.

The power  
of death o-  
uer the  
world.

Note.

Resolution.

No respect  
of worldly  
profites.Our actions  
witnesses.

miserie ; even the bountie of Nature, and the treasure of Fortune, are miserable tormentors, that present themselves with friendly faces, but bring in their hands dangerous and fearfull destructions. Therefore in euery worke I vndertake, I will first propose my lawfull ende Gods glorie. And if the worke I propose be fitting that holy busynesse, I will then with all possible endeuour, continue my paines and purpose : if not, I will countermand that determination, and despise that practise, how profitable so euer. For this I knowe assuredly, that among all the setierall actions of my life, whatsoeuer doth not directly intend Gods glorie, doth then most directly intend my owne damnation : and that euery particular of my life, shall be a witnessse, cyther for mee, or against me.

And therefore I will despise and pitie their damnable mis-conceiuing, that thinke to runne one course two wayes ; to serue *G O D* and *Beliall* ; that direct theyr liues partly to God, partly to the world : but rather I will runne on the

race

race of my Pilgrimage, with Hope and  
Constancie, neuer retiring, neuer stay-  
ing, till with victorie I reach the staffe  
of Gods glorie; To which happy  
ende I will direct my spirituall  
course with a constant and  
faithfull Resolution.

Resolution.

*Amen. Amen.*

**FINIS.**

## শিক্ষার পুরোপুরি

Georgie Tschirnhofer  
Illustrationen für die  
Coburgischen Revolution.

*—M. S. M. —*

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